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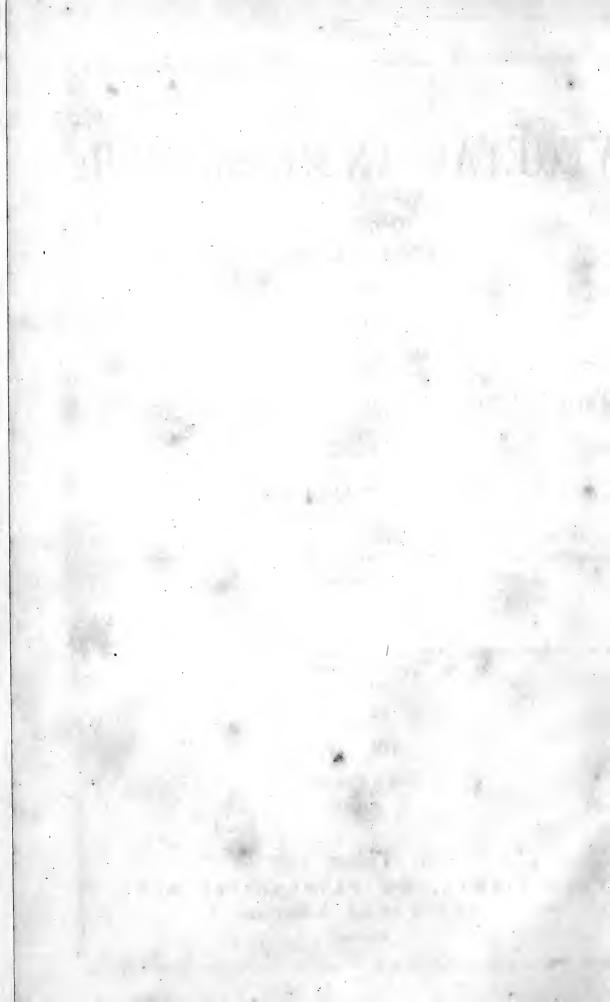
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THE

VEGETARIAN MESSENGER:

DESIGNED TO AID IN THE

EXTENSIVE DIFFUSION OF TRUE PRINCIPLES IN RELATION

TO THE

FOOD OF MAN;

AUVOCATING

Cotal Abstinence from the Flesh of Animals,

AND THE ADOPTION OF

VEGETARIAN HABITS OF DIET,

AS PRESCRIBED BY THE NATURE OF THE HUMAN CONSTITUTION, AND CONSEQUENTLY MOST CONDUCIVE TO THE HEALTHFUL EXERCISE AND FULL DEVELOPMENT OF THE PHYSICAL, INTELLECTUAL, AND MORAL POWERS.

IF WE WOULD INCREASE IN THE KNOWLEDGE AND LOVE OF TRUTH, WE MUST PRACTISE THE TRUTH
WE ALREADY POSSESS.

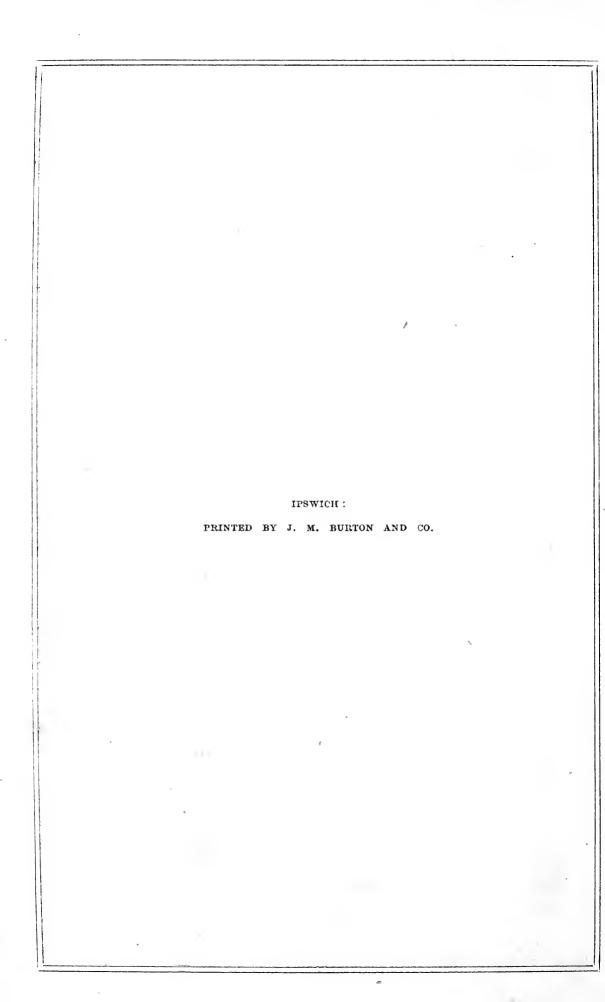
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VEGETARIAN MESSENGER.

TO OUR READERS.

In entering upon the fourth year of the Vegetarian Messenger, we beg to congratulate our readers upon the present aspects of the Vegetarian movement; and venture to express the hope, that the steady progress in public attention and consideration which has hitherto been experienced since the formation of the Vegetarian Society, will be extensively advanced by the exertions brought to bear during the present year.

It will readily be perceived, that with the conclusion of the last volume of the Messenger, in accordance with the purpose previously intimated, we have entered upon a somewhat more extended plan of operations, in official connection with the Vegetarian Society; the requirements of our present position, involving an increase in the number of our pages, as well as a consequent advance in the price of the Messenger.

Hitherto, the publication of the *Messenger* has been carried on irrespective of the considerations in relation to expenditure, which usually enter, more or less into the calculations connected with labours similar to our own, though devoted merely to the advocacy of philanthropic objects. The *Messenger*, in its plan and scale, presenting a larger amount of matter, as well as other advantages to which we need not specially direct attention, as compared with other periodicals similar in price, has, we conceive had its mission completed; and now that the Vegetarian cause is advanced by the preceding year's labours, and extensively gratuitous efforts, it has become desirable, in connection with our official relation to the Society, to place the Periodical upon that basis which will at least have a juster relation to expenditure than has hitherto been the case. In the correctness of this view, we doubt not the great majority of our readers will concur; and when we assure them that much of their patronage and disposition to promulgate Vegetarian information will still be required to make the Periodical productive, we trust it will be understood that a sense of duty, if not of inclination, at once prescribes the course that has been taken.

Our plan for the present year's labours, is similar to that already adopted, and will embrace Leading Topics of Interest; Brief Articles of Present and Permanent Usefulness; and others of Inquiry, Discussion, or Biographical Character; as well as Reviews of Treatises bearing upon the interests of Vegetarianism. The above, with the Reports of Meetings, which we hope to furnish more fully than heretofore, together with the increase of matter in the departments of the Vegetarian Treasury and Vegetarian Controversialist and Correspondent, will thus comprise the leading features of our plan of operations. We have, however, to direct the attention of our readers to the Gratuitous Portions of our Cover, this being to be had gratuitously, for the purpose of being disseminated on a large scale, wherever the Vegetarian question is being raised or discussed. Ample provision will thus, we trust, be made for all classes of our readers, as well as that wide circle of Society most likely to be led to inquire into, and ultimately to adopt the Vegetarian System.

We again heartily thank our Subscribers and Readers for the many favours conferred upon us. It is quite true that the gratuitous circulation of the *Messenger* has been a pioneer to a very extended adoption of the Vegetarian practice; and if we mistake not, the circumstances of the past year prove that this labour of love (and somewhat more) cannot be dispensed with, without disregard to the thousand hopes and aspirations in various

parts of Great Britain, which are secretly tending in some degree, at least to raise man in the scale of being, and thus to increase his happiness. Numerous are the minds being educated for inquiry, and ultimately for the practical adoption of the system we advocate; and it is for these, in many cases, at "the ends of the earth," we would seek the co-operation of our friends and supporters in entering with us, more extensively than ever, into the broad system of circulating Vegetarian information, from which we had for the time, in relation to other interests, been partially withdrawn. The facilities presented in this respect by the stamping of the *Messenger*, will, we trust, be appreciated by all who desire to act upon our suggestions; and we close our remarks, expressive of our thankfulness for the goodwill manifested for our labours hitherto, in repeating our earnest invitation to all our friends to join with us in extending them; not doubting that all engaged with us will soon realize the permanent advantages and happiness of thus seeking to minister to the well-being of mankind.

VEGETARIAN ASSOCIATION IN NEW YORK.

HAVING called attention to the recent proceedings of the American Annual Vegetarian Meeting in New York, and expressed our strong dissent from one leading feature of the procedure adopted, which deprived the public of an occasion of banqueting on Vegetarian provision, it affords us great pleasure to direct attention to the fact, that the disappointment, also, it seems, felt upon this subject in New York, has resulted in a congregation of the Vegetarians of that city, and the formation of a Local Vegetarian One leading object of this Association. would appear to be, to take charge of the Vegetarian proceedings in relation to the city of New York, not merely on great occasions similar to that to which we have referred;

but, no doubt, at the same time, to give occasion to the promulgation of Vegetarian views in a variety of ways.

We hope to learn that the Vegetarians of other cities and districts, where they are collected in sufficient numbers for the purpose, will follow the example of our New York brethren in relation to association; as well as that our friends on this side the Atlantic, who have not hitherto had sufficient faith in their numbers and influence to adopt such a plan, will imitate the excellent teaching of the Liverpool and Manchester Associations, and thus co-operate with the General Society by these means, so important, if not such as are absolutely essential to the healthy working out of any philanthropic movement.

CO-OPERATION OF THE ENGLISH AND AMERICAN SOCIETIES.

We regard it as one of the most important of our announcements of the opening year of Vegetarian labours, as well as a subject of the greatest congratulation to our Vegetarian friends, that the co-operation proposed by the British Vegetarian Society, has been acceded to by the American Society, and that the names of Members of each Society will henceforth be entered in the list of Honorary Members of the other Society.

It will be perceived by the Official Circular to Members embodying this proposition, what particulars it is proposed to insert in the private lists of members printed in each country, for the special use of each Society; and that exception can be taken to

the co-operation proposed, where individuals may think proper. We presume, however, that this last provision will scarcely be considered as more than formal, by the Vegetarians on both sides the Atlantic, who will doubtless regard this co-operation of the two Societies as of the greatest interest, and, whilst influencing the public in relation to the increased number of Vegetarians, as calculated to stir up to exertion, and cause abundant interchange of communication For these between the two countries. reasons, we think the advantages of the step taken by the two Societies can scarcely be over-estimated; and doubt not it will also have the effect of collecting many Vegetarians of both Great Britain and America (who have for a greater or less period practised the system) within the organization and

influence of the combined Vegetarian Movement thus so happily commenced in both countries.

VEGETARIANISM AND MENTAL DEVELOPMENT.

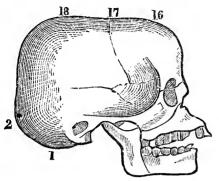
In contending for Vegetarianism as established in the natural constitution of man, and as essential to the harmonious relations of his physical, intellectual, and moral being, it becomes a matter of interest to inquire into the social history of various nations of the earth, in relation to diet and mental develop-We contend that the instinct of man, in a normal condition, viewed as a physical being, are as complete as are those gifts of the Creator to the inferior animal creation; and that it is not the province of either intellect or reason to correct instinct, but to act in harmony with it. Intellect, and the moral faculties, have principally to do with the perception and reflection ever necessary in the shifting circumstances and chances of man's life, and are essential to direct his course to a profitable result, whether physical or moral; whilst instinct in itself is the first great teacher of the animal man, and can maintain her sway with advantage to the individual throughout the longest life, not in opposition, but concurrent with these powers, and at most needing only that degree of government requisite to secure harmony between it and the great principles of his being, in which centre the responsibilities which pronounce man the first and noblest work of the Creator.

The great secret of man's happiness will doubtless be found, when the wisest systems of mental philosophy have all been examined, to consist in a temperate and harmonious gratification of the powers, faculties, and physical adaptations comprised in the nature of man, as the endowments of the Author of his being; and though the difficulty of selecting instances from the races of men, in which the great gifts of the Creator maintain their original balance and influence in the regulation of the character, be almost insuperable, it may lead to some profitable result to inquire how near certain castes of men approach this assumed primitive standard, and how far others, by contrast, seem removed from it. In the modern nations of Europe, the intellectual and social characteristics of nature seem especially to be educated, whilst the moral being is left mainly to negative instruction, and the physical, especially in all that relates to diet, to the accidents and dangers of prevailing custom. We, therefore, in our suggestions upon this subject, think it of advantage to select instances for comparison from some of the less cultivated races of the earth, in which the characteristics of prevailing habits may be more distinctly observed. Always assuming that the moral characteristics of nature, if not also the intellectual, are essential to the maintenance of man in his normal condition, there ought, if the Vegetarian theory for which we contend be established, to be more or less evidence found in support of the dietetic practices of Vegetarianism amongst the nations of greater or less complete moral development, where the sensual habits of man's physical nature are subjected in mild and regulated relation to benevolence. On the other hand, where the sensual passions have their sway, to the subjecting of the moral characteristics of nature, we ought, especially after taking into account the phases of evil assailing man in his wanderings, from the principle of his being otherwise, to find dietetic habits most opposed to the principles and practice of Vegetarianism.

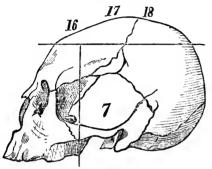
The two instances to which we would here especially direct the attention, are those of the Araucanians, an unmixed Indian race, of Chili, and the Caribs of Venezuela, the comparison being more valuable from the fact of both these races being found in South America, and both having maintained their primitive habits for a series of generations. facilitate the comparison, we here present sketches of the skulls of these respective nations, from Morton's Crania Americana, as copied from nature, the numbers attached directing attention to the leading developments of each skull, in relation to the system of mental science, at least so far generally acknowledged as to serve all the purposes of the comparison, Nos. 16, 17, and 18 having respective reference to the developments of benevolence, veneration, and firmness.

Turning to the facts of history, in relation to these people so obviously different in the form of the cranium, it is most interesting to see that the mental characteristics of each bear out the conclusions to be drawn from a careful estimate of their developments, as manifesting the widely different mental con-We find, in confirmation titution of each. of the various descriptions of the Caribs, that "They consider themselves as a privileged race, and hold all other Indians in sovereign contempt. When first discovered by Colum-Bus in the West Indian Islands, they presented a picture of the most savage aspect; nor has the revolution of three centuries

made much difference in this respect. They



ARAUCANIAN OF CHILI.



CARIB OF VENEZUELA.

are still relentless, enterprising, and ardent, regarding war and hunting as the chief ends of their existence. They appear always to have regarded the rest of mankind as their lawful prey; and they devour such of their enemies as fall into their hands, without remorse."*

The Araucanians, on the other hand, "with some of the vices common to all savage nations, possess many noble qualities. They are generous and humane towards the vanquished; courteous, hospitable, benevolent, grateful, enthusiastic lovers of liberty, and ever ready to sacrifice their lives in the service of their country, the independence of which they have successfully maintained for centuries by their indomitable courage, and singular aptitude for war. Seeing the evils of which gold is the cause, the Araucanians, after they had expelled the Spaniards from their country by force of arms, closed their mines, avowing the most profound contempt for that precious metal, as the source of infamous cruelty, unmanly avarice, and degrading servitude. They are highly susceptible of mental culture, but despise the restraints of civilization; all those who have been educated in the Spanish colonies, having embraced the first opportunity of resuming the haunts and habits of their nation. They cultivate poetry and rhetoric, and are so

* Encyclopædia Metropolitana, vol. xvi. p. 301.

desirous of excellence in the latter art, that their boys are brought to their public assemblies to hear speeches, and to learn to speak in public." "Possessed of great strength of constitution, neither the symptoms of decay, nor the infirmities of age appear, until they are far advanced in life; their sight, teeth, and memory remaining unimpaired to the latest period of their existence." "The women pay great attention to cleanliness in their houses, which are swept several times a day, and all their utensils carefully washed after being used. They are equally cleanly in their persons, so are also the men, and all are partial to frequent bathing." "The Araucanians subsist chiefly on grain, pulse, and potatoes, of the last of which they have cultivated a great variety from time imme-morial." "They acknowledge a Supreme Being, whom they believe to be attended by some inferior deities to execute his behests."*

Our attention has been specially directed to the notice of the above comparison, as presented by a comprehensive work on mental philosophy now being published in Spain, by DON MARIANO CUBI I SOLER, of Barcelona, a gentleman, of all others, probably most able, from his extensive travels and practical comparisons of the mental characteristics of various peoples, to throw light on the inquiry here presented to the attention; the two illustrations above presented being those chosen, in the work in question, to illustrate the different operation of the organ of alimentiveness, or the disposition which impels man to seek food, and the conclusions drawn by this, most probably the "ablest teacher of mental philosophy of any country," being similar, if not precisely the same, as those deduced by us in support of the Vegetarian system.

We cannot, after the above, better conclude our brief treatment of this subject, than with the closing remarks of Sig. Cubi, on comparing the characteristics of the two races here contrasted:—" Enlightened morality and moralized intelligence, being the guide of all the animal feelings and desires, if we could find a savage race of men who could be so far flesh-eaters as even to consume their fellow-beings, with scarcely any development in the moral and intellectual regions of the head; and another race of savages who lived exclusively on vegetable products, who possessed the moral and intellectual regions of the head, highly or immensely developed, we should then possess, scientifically, the most positive and conclusive proof in existence, that Vegetarianism was designed by the Almighty."

* BLACKIE'S Imperial Gazeteer, p. 190.

SOCIAL VEGETARIAN MEETINGS.

The early advocacy of Vegetarian principles in London, was characterized by several successful attempts to introduce the subject in a social form, and to classes of hearers but rarely found in the lecture room, or likely, from their associations, to be otherwise attracted to inquiries as to the most enlightened way of feeding the body. inquiries in relation to "good feeding," London presents a more numerous and attentive class than, perhaps, any other city in the world; but it so happens, in our estimation unfortunately for the happiness of such, that the inquiry does not run in the right direction, and that though almost every thing of the animal creation, from the elephant to the worm, is pried into with a view to practical conclusions as to what is gastronomic "good," the best is still so simple, as to be altogether overlooked by these inquirers. We therefore rejoice, when any degree of information whatever, whether by the lecture, or social address of the drawing-room, can be made to minister to the raising of questions pertaining to the natural habits of man, and are glad to perceive that an attempt has again been made, recently, to restore the social teaching of the Vegetarian system in this way, by weekly meetings, held by the London Local Secretary of the Society, which have the effect of assembling a number of Vegetarians, and other friends, these being, doubtless, calculated to arouse to that exertion which will result in the dissemination of information on a much broader scale.

It is somewhat singular, but it not unfrequently happens, that the special adherents of the various *isms* of the day, which deviate

in any remarkable degree from the prevailing customs of society, are living in almost daily contact with a circle of friends, to whom their principles, somehow or other, never get expounded, and who have as little acquaintance with the principles of the peculiar practice of these first, as they have with the opinions of sections of society most removed As regards Vegetarianism, this from them. was much more remarkable formerly than now, thanks to the banquets, and large festal occasions, which have drawn so many to the practice, as well as the hearing of Vegetarian principles. But there is still a wide circle of the connections of 'Vegetarians, who but require to be informed of the principles of the system, to have their practice more or less beneficially affected; and it is through social advocacy as one main instrument in disseminating this knowledge, that such can most readily be benefited. The disciples of ancient times learned their lessons of wisdom in gardens and groves; and we know not why the social circle should not, on certain occasions, have its meetings identified with something more than mere pleasure, and have its interest enhanced by the communication of more or less of that instruction which can judiciously be incorporated with them. hope, therefore, that our friends who cannot readily assemble in sufficient numbers to form Vegetarian Associations, will not overlook the facilities presented by meeting together in their own houses, and thus fulfilling the mission of duty committed to them, in, so far as lies in their power, helping others to the knowledge of a system of living, by which they feel they have essentially advanced their own well-being.

THE AMERICAN VEGETARIAN PERIODICAL.

In our columns of advertisements, will be found one in connection with the American Vegetarian, the organ of our Trans-atlantic Vegetarian friends, to which we have on several occasions directed attention. In the interest we feel in the advancement of the combined Vegetarian movement of Great

Britain and America, we should heartily rejoice in a greater interchange of the literary productions of each country, whether in relation to the periodicals of the two Societics, or other printed matter advocating the Vegetarian cause.

It will now be perceived, that subscriptions

for the American Vegetarian can be received at the office of the Vegetarian Society, a similar arrangement in Philadelphia, enabling the Vegetarians and others in America regularly to receive the Vegetarian Messenger. Plans, we are happy to learn, are already on foot to procure exchanges of the two periodicals between the two countries, in connection with libraries and public institutions; and though there is a difference in the amount of the subscriptions to each periodical, that of the American Society being double the price of the British periodical, it is obviously easy to supply two copies of the latter for one of the former, and thus to balance the account, not so much dwelling upon the proverbial sharpness of our New England friends in securing double returns for their productions, as remembering the maxim, "It is more blessed to give than to receive," in all that relates to the well-being of mankind.

We much regret, that a more extensive acquaintance with the benefits of the recent postal arrangements between this country and America, has not been disseminated; as by philanthropists of every class, as well as by the man of business, they cannot fail to be Persons on each side highly appreciated. Atlantic are now enabled to forward any printed production, or productions, whatever, under 2 oz. weight, for 1d., as well as any unbound book, or large quantity of printed matter (tracts or even placards); 2d. per oz. being charged from 2 oz. up to 8 oz., the limit prescribed, each packet being left open at the ends to facilitate examination. These facilities in the interests of literature can hardly be over-estimated. We regard them as an approximation to the benefits of the Ocean Penny Postage, and they are probably an earnest of this boon of the coming time. Such advantages should, therefore, be well understood, whilst we do not forget the 16 oz. packet, at a charge of 6d., as regards books and other printed matter circulated in Great Britain; and we should rejoice if our Vegetarian friends, at least, should take advantage of these facilities for the dissemination of information, and especially for the interchange of kind attentions with their American friends.

From the notices of the concluding number of the second volume of the American Vegetarian, it will be perceived, that the supporters of this valuable periodical are somewhat stimulated to exertion to maintain their production free from expense to the Society. We consider that the appeal made has relation to Vegetarians on both sides of the Atlantic; and hope that material aid will be tendered by our British friends, whether upon the plan we have suggested above, or on some other. It is well known, that the labours and expense of maintaining a periodical advocating a philanthropic object not sufficiently popular to receive more than a limited support, are somewhat arduous. We trust, therefore, that the editors of the American Vegetarian, if engaged in no lucrative labour, will at least be enriched by the good-will of Vegetarians generally, coupled with such assistance as can be tendered them by a fair and certain number of subscribers; and in hoping this, we feel a confident assurance that we are not looking for too much from the lovers of the Vegetarian cause.

OPPOSITION TO VEGETARIANISM.

In our disposition to inquire into and fairly to estimate the opposition presented to the principle or practice of Vegetarianism, coming from any quarter whatever, we have frequently asked ourselves "Which is then the strong argument besetting the Vegetarian system," and as often the wit of Dean Swiff, in reproving the men who apologized for their drinking brandy from the most opposite possible reasons, has occurred to us; and it has been obvious, that "I like it," or "I do'nt like it," are much more potent with the mass of society, than any system of

reasoning whatever. There are not, in our conviction, arguments against the Vegetarian system, but abundance of evidence in its favour. Science declares for it in numerous ways, and so do the leading interpreters of science, on all hands, by the exposition of their facts, whether as naturalists, physiologists, or chemists; almost each one admitting something of its reasoning, more especially in its application to his own branch of study, whilst he may cavil only at those things more remote from his acquirements, and consequently least understood by him.

But still, there stands that solid bulwark of prescriptive custom, with which men It is sufficient for the fence themselves! great majority of those who have the means of living as they like, that men "have eaten the flesh of animals as food for ages," and that "there is no proper system of living without it;" and thus, they necessarily in-

tend to continue their practice.

It is not merely unfortunate for the individual, but equally so for society at large, that the cultivation of man's mental endowments is so imperfect, and that such only as have relation to self-estimation, the approbation of the world, and the virtue of social custom, are specially educated, whilst benevolence, and many of the higher phases of reverence for what is good and sacred, with the correct physical training of the body, are left to the chances of negative instruction. The prize systems of our various educational institutions may have to bear much of the blame of these results; but, till the whole nature of man is recognised, and he come to be fully understood as a being to be equally educated in relation to his moral and physical condition, as well as in the intellectual and social relations, the world will have to submit to the disadvantage of seeing men prefer practices in which they have been educated, even without a reason to support themselves in them, and to say "I like it," to the exclusion of all reasoning whatever.

It is our firm conviction, however, that it requires but a limited extent of observation to show, that man's happiness can alone be secured by obedience to the laws implanted in his nature by the Creator, and that if temperance and harmony amid the practice of these will secure the greatest physical and mental enjoyment, that unhappiness cannot fail to be the result of submitting the morals and the intellect to the dominion of sensual appetite, and thus inverting the order of man's being.

Happily for the world, the majority are not the rulers of their species, but the reflective minority; and thus, to the thousands of adherents to custom and sensual life, there are, at least, everywhere, the hundreds who reason, and rule the world in relation to intellect and morals; and these, the hope of all systems of reason and fact, are the great hope of Vegetarianism in the future. To the man of high mental endowment, the Vegetarian system is, with little or no explanation, simple and comprehensive; and though there may be many steps between the assent given by the understanding and the moral feelings to the goodness of a practice and its practical adoption, there is almost invariably, when the mind is left to its own influences, that degree of conviction which, in favourable circumstances, would rapidly identify itself with the practice of the system.

Thus, reviewing the various objections that are presented to the Vegetarian system (passing over the ignoring of the whole, as opposed to appetite and custom, with that deep-rooted opposition to inquiry which prefers things as they are), we find nothing which presents valid arguments against it; and if we are told that our progress must necessarily be slow, as depending upon the conversion of men to higher and nobler ends than those of sensual and unreasoning indulgence, we can point to the fact, that truth is ever of slow growth, and that this change is now progressively being secured, through the influence of the intellect and morals already visibly at work in the phases of human progress, for the benefit and regeneration of mankind. Such an intellectual and moral progress as this, cannot fail, ere long, to acknowledge the great importance of building the body in accordance with the principles of man's nature, to constitute it a temple worthy of the spirit to act through it, and will adopt Vegetarianism as a means to this important end; and recognizing its accordance with the principles on which the human constitution has ever been built, as thus inseparable from the highest and noblest phases of the history of man.

INSTINCT T0MAN'S FOOD. THE GUIDE

It is an objection frequently raised against Vegetarianism, that, because man is endowed with reasoning faculties, and is the only animal that exercises those faculties in the preparation of his food, the arguments drawn from the observation of the lower animals are not applicable to him, since the limited powers of reasoning they possess, compel them to be guided by instinct alone. In other words, that the rational capabilities of man enable him to render some things congenial to his nature that are not so naturally; and therefore he is not to be confined to the laws of instinct in the same manner as the

lower animals. This objection is urged, no doubt, conscientiously, and in many cases, too, by men of intelligence, who finding the conclusions drawn from anatomy—so long supposed to be invulnerable—no longer tenable, raise the barricade of reason, behind which, at least, they think their position will be secure. This position we will endeavour to meet, holding, that the conscientious objections of the humblest inquirer claim our patient attention, and knowing as we do the difficulties ever attendant upon the adoption of any practice opposed to the conventional usages of society; not to mention that when

once the difficulties of an honest inquirer have been answered to his satisfaction, it not unfrequently happens that he becomes one of our most zealous advocates, and disseminates a knowledge of our principles and practice, the better prepared for such a mission by his cautious reception of our views early on. To such, then, we appeal, asking only for the exercise of strong common sense, in deciding upon what may be

advanced by us.

The most superficial observer cannot but observe, that throughout the whole of the series of the vertebrate animals, there is much that is common in their wants and the modes of satisfying those wants; as, for instance, in locomotion, mastication, deglutition, and This unity of character is vocal utterance. much closer than an ordinary observer would The researches of eminent naturalists have established, not only an identity in type, throughout the various classes of the animals mentioned,—in the unity of the skeleton, the back bone, limbs, cranium, and jaw-but also in "the organs of sense—the eye, ear, touch, smell, and taste a common character throughout, and differ merely in degree and in the mode of setting in the different individuals," while we are told that "no doubt can exist as to the identity of type or plan in the nervous system as well as in the skeleton and in the organs of sense."

Our first proposition is, that man is possessed of instincts, as well as reason. This is a fact too apt to be overlooked. In common with other animals, man possesses two kinds of nerves; nerves of sensation, and what are called motor nerves, or nerves of volition. Sight, smell, taste, feeling, and hearing, are the result of the exercise of the nerves of sensation, which are susceptible of both plea-surable and painful impressions. The motor nerves communicate to the varied muscles of the body, the will of the individual directing the legs to walk, the arms to reach, the eyes to see, the tongue to speak, etc. Instinct acts through the nerves of sensation; reason through the motor nerves. The nerves of sensation act involuntarily, or whenever the means necessary to excite them are present. The motory nerves act voluntarily, or whenever the will may command. The nerves of sensation are ramified through the whole framework of the individual, and communicate to the brain all the requirements of the The want being made animal economy. known by the instincts, reason directs in what way the want shall be supplied.

Reason, however, when correctly applied, is always exercised in harmony with the instincts. If the instincts are violated, the well-being of the individual is interfered with. The body requires a fresh supply of

nutriment to keep up its heat, and to repair the waste consequent upon exertion. How is the man to know this? His reason cannot tell him unless it has some messenger to communicate the want. Science and the refinements of learning are inadequate to this. How, then, does he know? In this way: the gastrie juice secreted by the glands of the stomach, for the converting of the food into chyme, is not secreted till the food is present in the stomach; but, whether from communication through the par-vagum, or pneumogastric nerve, or from the direct contraction of the muscular fibres of the stomach, and thence through the nerves of sensation which run through this membrane, such intelligence is immediately communicated to the sensorium, or brain, producing the ordinary sensation of This communication is carried on involuntarily, or whether the individual wills it or not; and if by any means this nervous communication be cut off, no sensation of hunger can be produced Thus it is seen, that "Hunger is an instinct;—disgust is an instinct. Instinct signifies an inward pricking, an internal sensation, prompting us to some external action. It is by virtue of this, that the infant is enabled, untaught, to perform the complicated action of sucking. Nature has supplied us liberally with these instincts—instincts teaching us, not only what to do, but also what to leave undone. These warning sensations may be called Nature's code of instinctive laws, for the regulation of man's conduct as it regards the preservation of his health. Thus, hunger teaches us when to eat: -thirst, when to drink; and disgust, or disrelish, when we have eaten and drunken enough."* We see, then, that man is a creature of instinct, as well as "Man is as much distinguished, reason. then, from the lower animals by his mental Yet they as by his corporeal endowments. are not of a kind altogether different from that which we may elsewhere see. In common with the inferior tribes, he possesses strong instinctive propensities, which are kept under control, however, in a well-balanced mind. But when the reasoning powers are undeveloped, as in early childhood and idiocy, the exclusive sway of the instincts is obvious."+

"Reason progressive, instinct is complete; Swift Instinct leaps; slow Reason feebly climbs. Brutes soon their zenith reach; their little all Flows in at once; in ages they no more Could know, or do, or covet, or enjoy. Were man to live coeval with the Sun, The patriarch pupil would be learning still, Yet, dying, leave his lesson half unlearned.";

Seeing, then, that man is a creature of instinct as well as reason, it behoves us next

^{*} Dr. Johnson, on Life, Health, and Disease, p. 274. † Chambers's Information for the People, p. 455. † Young's Night Thoughts, Night 7.

to inquire, what kind of food his instincts point out, as being the most natural to him? The organs called into operation by a sense of hunger are those of sight, smell, and taste, and these three senses must be gratified, ere he can eat with pleasure and satisfaction. Our inquiry then is, what kind of food is most attractive to his organs of sight, smell, and taste? Suppose it were possible, for some creative power, to place a man, in the full possession of the instinctive impulses and reasoning faculties natural to him, for the first time, in such a situation that everything known to be eaten as food should be within his reach, what would his sense of hunger prompt him to eat? Before him are the various animals man has so long looked upon as necessary to his existence—the timid hare, the sportive lamb, the gentle sheep, the noble ox. While gazing upon the various animals around him, a full-grown tiger comes within the range of his vision. His attention is arrested, the tiger evidently having some object in view. He watches and sees it hasten, with instinctive eagerness, towards a lamb playing sportively near a clump of bush-wood. Stealthily creeping behind the bush-wood, the tiger suddenly pounces upon the lamb, and with growlings and savage delight, feeds upon the mangled corpse of its innocent victim. The senses of sight, smell, and taste of the tiger, are evidently gratified; but is there anything in this scene to gratify the senses of the man witnessing it? Does the mangled body of the lamb, or the savage pleasure of the tiger, present anything to excite in him a desire to go and do likewise? By no means. His sense of sight is offended; a feeling of pity for the gentle creature so ruthlessly torn, is engendered; while there springs up in his bosom, either a desire to destroy the tiger,—not for food, but to prevent its merciless attacks—or else a disposition to banish it from the haunts which he may frequent, so that the harmony of the scenes around him may be interrupted as seldom as possible, by such deeds of blood. There is nothing, then, in such a scene to excite in man a desire to destroy animals, that he may feed upon their carcasses to supply the wants of his animal organism. we then to another scene. Before him is a splendid landscape, with a stream winding its lengthened course, and gently murmuring through the valley below. Here are a series of mountains rising higher and higher, until they seem lost in an ocean of blue; and there is the fertile vale extending as far as the eye can reach. All is beautiful, rich in the variety of its vegetable productions, whilst numbers of animals are grazing happily upon the herbage so luxuriantly spread around them. The fruits hanging in all their

lusciousness, beauty, and elegance upon the bending boughs, hang in vain for them. The yellow corn waving like a field of gold, possesses no attractions to them. The man, with sympathetic feelings of joy, watches the animals as they seem so happily to enjoy themselves, but the herbage, though never so luxuriant, presents no allurement to him. The sense of hunger is prompting him to eat, but the sight suggests no instinctive desire to partake of that which is so grateful to the animals around him. But how different are the feelings suggested by the luscious fruits, and the golden corn. These, every way suited to his desire for food, present attractions too tempting for him to resist. He eats, and his delighted senses proclaim fruits, and grain, to be the most natural to his animal "Thus we see that the three organism. senses which direct all animals instinctively to eat the substances best adapted to their wants, and to their organs of digestion, are equally adapted to discharge the same office for man; harmonizing with all other parts of his organization, in pointing to fruit as his best and most natural diet. * * The general height at which fruits grow is adapted to his stature and upright position; their elevation and shape to his hands as organs of prehension; their consistency to his teeth; the liveliness and beauty of their colours to his organ of vision; their agreeable fragrance to his sense of smell; and their grateful and delicious flavour to his taste,"* his senses asserting them to be the food destined by Infinite Wisdom to build up the physical structure of man.

What these instincts are, we known not. All we know is, that they are the native inborn capacities of a creature, as distinguished from the capacities that are acquired, whether from experience, tuition, or otherwise. Ap-DISON, speaking of instinct, says:-"For my own part, I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from any laws of mechanism; but, according to the best notions of the greatest philosophers, is an immediate impression from the first Mover, and the Divine energy acting in the creature." † Sir Isaac Newton, too, observes :—"The instincts of brutes and insects can be the effect of nothing else than the wisdom and skill of a powerful, ever-living agent, who being in all places, is more able by his will to move the bodies within his boundless uniform sensorium, and thereby to form and reform the parts of the universe, than we are by our own wills to move the parts of our bodies." ‡

^{*} Smith's Fruits and Farinacea, ¶ 129. + Spectator, No. 120. ‡ 31st Query or general Scholium to the Optics.

This opinion is quoted and defended by Lord BROUGHAM, in his "Dialogues on Instincts," and is also supported by Lord Althorp in the same work.

We thus see, that there is a general identity in type between man and the vertebrate series of the lower animals; that he, in common with them, is a creature of instinct; that his instincts would lead him to feed on fruits and farinaceous substances; and that the instincts themselves are the promptings of Infinite Wisdom, pointing to what is best; we next inquire, What is reason? and what are its pretensions to become the purveyor to the human organism?

Amongst many definitions, reason is declared to be "the exercise of the intellectual faculties guided by experience." With this definition, few will be inclined to quarrel. The intellectual faculties called into exercise in the act of reasoning, are what phrenologists designate comparison, causality, and eventuality. Before reason, as the arbiter, can decide what is necessary or best, it is evident that observations must be made, and facts Otherwise, reason has no scope for the exercise of its faculties, no data on which to ground its deductions. It becomes, then, an interesting inquiry, to ascertain at what age individuals may be supposed to have arrived at the full possession of their reasoning faculties. A certain philosopher has divided the ages of man into "climacterics"; every seventh year being called a climax. The first seven he calls infancy, the second seven childhood, the third youth, the fourth manhood, and so on. Now, if we fix the development of reason at any period from 14 to 40, it still involves us in a grave Who is to guide the individual, difficulty. until he arrives at that age? Perhaps it may be replied, his parents. But in case of any accident to his parents, who then is to direct him? Is he to be left to his own unaided reason? That being undeveloped, he will be in danger of making fatal mistakes. To do this, would place him in a lower scale than the animals around him, which he has so long regarded as the "inferior animals." Admitting that he could arrive at the prescribed period at which his reason is supposed to be developed, could he then take upon himself to say that his experience has been so comprehensive and profound, as to warrant him in concluding that he has arrived at the full standard of reason? We question if it be possible to find a dozen men agreeing in all particulars upon any subject, upon which reason is made the standard of appeal. Would any man take upon himself to say, that he alone has the wisdom to decide? Take, for example, religious opinions: here are a number of men agreeing that the Bible is of divine origin; well, reasoning à priori, we should naturally suppose there would be perfect agreement in opinions derivable from one common source. But what is the fact? The moment they begin to use their reasoning faculties upon the matter, that moment they begin to differ. This is a fair illustration of all subjects, upon which reason is made the standard of appeal. Before a man can say he alone has got the reason to decide the subject, he must be prepared to say that he has got—what a certain prelate in Italy alone claims to possess—infallibility; for nothing less than this will suffice.

Again, supposing we could find a man possessing all the requirements for the unerring exercise of the intellectual faculties, how are the rest of mankind to possess them ? Admitting that the man possessing such knowledge were both capable and willing to impart this power to others, his hearers must also be both able and willing to understand him. To be able, implies a cultivated mind; but all men have not cultivated their intellectual faculties; and the difficulty of reasoning with such persons can only be appreciated by those who have attempted it. There must also be a willingness to listen. Is it possible to find a question in debate to which there are not also to be found persons who are unwilling to listen? Take, for example, politics, medicine, theology, or philosophy. Will the Chancellor of the Exchequer listen to the reasonings of the hand-loom weaver, as he tells his tale of politics? or the hand-loom weaver receive the dictum of the Chancellor, as he lays down the necessity and advantages of "caste," or classed society? Will the allopath attend to the reasonings of the homeopath, or the hydropath? Can the matter-of-fact man, who rejects everything but what he can mathematically demonstrate, be induced to listen to the teachings of the mesmerist? Will the catholic listen to the protestant? or the protestant to the catholic? The dissenter to the churchman? or the Christian to the atheist? Yet, before reason can be made the standard of appeal, men must be both able and willing to listen.

But if this reason is not to be found in individuals, surely it should be found in the aggregate of individuals forming a country or nation. But is it so? Wherever we turn, we find the same conflicting opinions among nations as there are among individuals. What contrary opinions are held among our own immediate neighbours, upon the subject under consideration—dietetics. The Frenchman likes his roasted frogs, and thinks them an unparalleled luxury; while the Irishman says there is nothing like the potato. The Englishman feels there is nothing like "the

roast beef of Old England"; while the Scotchman may maintain that Scotch bannocks and oatmeal porridge are the summit of human fare. Upon all other debatable subjects, there is the same diversity of opinion. The following extract from a work entitled "A Biographical History of Philosophy,"* is strictly applicable to the present subject+:-" Upon what does religion base itself? Upon reason or revelation? What do the Fathers teach? The question is pertinent and important. Do they teach that to reason, man must look for certitude and conviction? No, they one and all declare, as they are forced to declare, that reason is essentially a finite, limited, erring faculty, wholly incompetent to produce certi-To admit reason's tute and conviction. competence would be suicidal. It is to some higher authority we must bow."

"Reasoning at every step they tread,
"Men yet mistake their way;
"While meaner things, by instinct led,
"Are rarely known to stray."

What, then, is the province of reason in relation to dietetics? Mr. Sydney Smith shall answer:—"Nature," says he, "has not formed man totally different from other animals; but rather added to his brain new organs. She has not, in his case, pulled down the fabric of sentient being, and reconstructed it upon a totally different plan. All that she has done has been to add to the original edifice, Corinthian capitals and Doric columns; bestowing reason, not to supersede but to guide, direct, and perfect his animal nature. We may rest assured, therefore, that whatever principles in the shape of instincts are given to animals for their preservation and protection, are also instincts in man; and that what in them is a propensity or desire, is not in him anything else." Reason therefore is given to man, not to annihilate or pervert his instincts, but to guide and direct him under the varied accidental circumstances, in which the exercise of his other faculties will necessarily place him. Were it otherwise, man would be the most paradoxical creature in the universe, having

* By G. H. Lewis. + Vol. iv., p. 43.

alimentary organs, adapted to the consumption of animals as food, while possessing instincts opposed to their slaughter, and compelling him, whenever he eats the flesh of animals, to have recourse to various means, such as cooking, flavouring with vegetable spices, etc., in order to disguise its natural appearance, odour, and taste, in such a way as to cheat himself into the belief that it harmonizes with his nature, and is consequently conducive to his well-being. This he has actually continued to do, until he has trained or perverted his natural instincts, so as to be scarcely able to discern which is But train natural and which is acquired. as he will,

"Nature's road must ever be preferred,
"Reason is here, no guide, though still a guard,
"'Tis her's to rectify, not overthrow." *

"We may rest assured, that the principles of sound philosophy will harmonize with the dictates of original instinct. God being the author of both, they cannot contradict each other. The laws of Nature are but the expression of his will; and, as all his designs are for good, there is a moral certainty that a life passed in obedience to those principles will be productive of the highest degrees of happiness that temporal objects can yield.†

"Say where full instinct is the unerring guide, "What pope or council can they need beside? "Reason, however able, cool at best

"Reason, however able, cool at best
"Cares not for service, or but serves when prest,
"Stays till we call, and then not often near;
"But honest instinct comes a volunteer,
"Sure never to o'ershoot but just to hit,
"While still too wide or short is human wit;
"Sure by quick Nature happiness to gain,
"Which heavier reason labours at in vain.
"This, too, serves always, reason never long;
"One must go right, the other may go wrong.
"And reason raise o'er instinct as we can,

"In this 'tis God directs, in that 'tis man.;

Seeing then that reason is necessarily a finite, limited, erring faculty, and that the instincts are the divine promptings of Infinite Wisdom, the real question at issue between us and our objectors, is a question of which is right, reason or instinct; the finite or the infinite; the creature or the Creator; God or man?

* Pope's Essay on Man.

† Smith's Fruits and Furinacea. ‡ Pope's Essay.

DO YOU EAT FLESH?

"This is an interrogation which we propound, in all kindness, to the readers of this Journal, and more especially to those of them who have not yet become converts to the Vegetarian system, nor seen the necessity of deviating from the 'beaten track,' and customary dietetic habits of the fashionable world. We are desirous of doing them and others good—of inducing them to exercise their best judgement in the examination of

their nature and the general effects of diet upon the whole system of man; and thence of leading them to relinquish the flesh-food they have hitherto used, and to adopt a purely vegetable regimen. They need not apprehend any evil consequences from the change. The existence of the American Vegetarian Society for a period of three years past, and of the Bible-Christian Society, in Philadelphia, for upwards of thirty-five years, all the members of which live healthily on vegetable food, shows that there is no danger from such a change, nor any absolute necessity for the destruction of animal life, in order to sustain the physical powers of man. Individuals are to be met with also, interspersed throughout the length and breadth of the land, from the extreme cold of Maine, to the almost tropical heat of Texas, whose experience in Vegetarianism for periods, varying from a few months, to nearly half a century, corroborates the perfect adaptability of fruits, roots, and grain as food, in both cold and warm climates, for all the nutritive purposes of human existence.

"Plutarch, a Vegetarian of antiquity, and an eminent Grecian philosopher and historian, when asked on a certain occasion why the far-famed Pythagoras abstained from flesh-eating, answered:—'For my part, I do much wonder, in what humour, with what soul, or reason, man first touched with his mouth, slaughter, and reached to his lips the flesh of a dead animal; and having set before people ghastly corpses and ghosts, could give those things the names of meat and victuals, that but a little while before, lowed, cried, moved and saw;—how his sight could endure the bloody, slaughtered, flayed, and mangled bodies;—how his smell could bear their scent; and how the very nastiness happened not to offend his taste while chewing the sores of others, and participating of the saps and juices of deadly wounds.'

"An opinion is, notwithstanding, prevalent in modern society, and even advocated by some writers on physiology, that a certain portion of flesh-food is indispensably requisite fully to develop our powers, and to enable us to perform the various duties of life. But this sentiment is obviously fallacious. tory assures us that the finest developments of the human race are to be found among nations of vegetable eaters. Comparative Anatomy declares man is not constituted either as a carnivorous or omnivorous being, but that his organization strictly places him among frugivorous and farinaceous creatures. Chemistry demonstrates that there is nothing of a nutritive character in the flesh of animals slaughtered for food, but what was, gained by the animals from the vegetable kingdom; and that there is no element of nutrition in flesh-food, that cannot be obtained in greater abundance and purer quality from vegetable productions: This has been amply proved by the philosophical investigations and scientific discoveries of Liebig, PLAYFAIR, BOUSSINGAULT, and other eminent Every well-informed physician also knows well, that a large majority of the

diseases which obtain in society, originate from improper indulgences of the bodily appetites in flesh-food and other stimulants of a like nature.

"When, therefore, it is made evident beyond disputation, that there is no real

necessity for us

'To take away the life we cannot give,' when it is further obvious that our organization is such as to place us unequivocally among fruit and farinaceous eating beings; and when science demonstrates that we gain nothing that is really nutritious by partaking of the fruits of the slaughter-house, but what we might obtain from the fruits of the earth; why should we still persist in a course of diet which is so plainly uncalled for? Why continue to deprive those harmless animals of that sentient and beautiful life, which God has given them for their own enjoyment? Why persist in following those maxims of custom which are not based on the harmonious and healthful laws of our being? Why

pursue a system of diet that hurries on the

course of life, as with electric velocity, and

consigns us to a premature grave?

"But there are other and still higher reasons for discontinuing the use of flesh-food. Our Creator has wisely implanted in our natures a reluctance to taking life; an utter abhorrence to shedding blood. The life of an animal cannot be taken without inflicting violence on our own moral feelings—without sacrificing our sympathies and filling our bosoms with remorse and compunction; nor can it be pleasant, even to those who, through long-continued perverse habits, have had their sensibilities blunted, to recall to their remembrance, that the flesh they may be cutting, or tearing with their teeth, but recently quivered in agonizing torture be-

neath the butcher's knife.

"Are we justified, then, in doing violence to those humane and kindly feelings of our natures? Those instincts with which God has seen it good and wise to endow us; and that, too, merely to pamper and gratify an unnatural appetite? By continuing so to do, are we not feeding that 'fleshly mind' which the volume of Inspiration directs us 'to mortify' and subdue? In our apprehension, the physical difference between the results of drinking brandy, or of drinking water, are not greater, than the consequential differences between eating flesh and eating fruits and farinaceous productions. In conclusion, we reiterate our inquiry, in a spirit of the purest charity, 'Do you eat flesh?' If so, for your health and happiness, 'Cease to do (the) evil, and learn to do well.'"—From the American Vegetarian, by the Rev. W. METCALFE.

THE DISTRIBUTION OF TRACTS.

On several occasions, we have called attention to the importance of the dissemination of information calculated to lead to the practice of Vegetarianism, by means of tracts, and other printed matter. In thus pointing out the easiest way of directing people to inquire, and ultimately to adopt the Vegetarian system, we are but following the very practice which is found most efficacious in connection with every other system from which good can be derived. A tract, as a vehicle of information, is the least expensive of all the means to be adopted by the distributor, whilst the results of distribution often prove the system to be the most successful, and hence the most important that can be adopted.

We thus congratulate our Vegetarian friends who are active in the dissemination of information, on the increased facilities presented by the Society with the commencement of the present year, in supplying tracts for extensive distribution, wherever individuals are desirous of raising the Vegetarian question; and we trust this will have the effect of inducing many to enter upon the practice of making their knowledge useful, as the result of the activities to which these facilities afforded by the Society will lead; and thus, that even the quietest of our supporters will not be subject to the imputation of "hiding the light under the bushel."

It may justly be remarked, that as regards Vegetarianism, this figure, bespeaking inactivity, is almost inapplicable; since the mere practice of the system, and the consequent inquiry caused by it in every circle in which the individual moves, is, of itself, an active advocacy of Vegetarianism. But, added to this teaching, which all unquestionably carry out, the world requires in those who are somewhat in advance of it, that the other means within reach should also be applied; and beginning with even the simple distribution of tracts, we doubt not that many who now trust to silent example, will become teachers of the goodness of their system in many other ways. Men who have practised both the system of living upon portions of the flesh of other animals, and have ultimately arrived at the practice of a higher and happier system of living above the condition of man as an animal of prey, are all more or less practical philosophers, and able to guide both medical men and all others who have never stood on their vantage ground; and nothing would so materially aid the cause of truth in the world, upon the subject of feeding the body in accordance with the principles of wisdom and the greatest social happiness, as for each one now a Vegetarian, to become practically and benevolently active in the teaching of his system to those who have not hitherto had the advantage of a knowledge of it.

VEGETARIAN PROGRESS IN AMERICA.

We are happy to observe in the January number of the American Vegetarian, just received, that Vegetarian progress in the United States is not by any means restricted to the city of Philadelphia, and that, added to the operations of the Local Association in New York, a new year's Vegetarian festival has been held at Boonton, New Jersey, under the superintendence of Dr. John Grimes, who, as well as Mr. Metcalfe, Mr. Lyons of Philadelphia, Mr. Gray, and others, appropriately addressed a meeting of upwards of 150 guests; the intellectual treat, it seems, producing scarcely a less degree of satisfac-

tion than the abundant provision of the Banquet served, which consisted altogether of fruits, farinaceous, and vegetable productions. This is, doubtless, a very happy way of commencing the new year of Vegetarian labours, in a district of America over which Dr. Grimes will now so naturally, as well as so usefully preside. It may well be anticipated, that the success of this effort will greatly facilitate the progress of Vegetarian teaching in that part of America.

The New York Vegetarian Association seem at once to have hit upon the plan of procedure found to be most effective as

regards the public, as well as most useful to the members of the Association, in the prominence given to an address from the Rev. Mr. Shaw of Williamsburgh. It is most desirable, on such occasions as the monthly meeting of local associations, to make a certain definite object prominent, by previous announcement, as the delivery of an address, or a lecture; and where some of the features of this can be announced previously, the interest and profit are still further enhanced by the communications of members of the association, who, subsequently to the delivery of such address or lecture, take part in the discussion, the previous announcement of the leading topic of the occasion having the effect of directing the attention to the various sources of information to be found, and best calculated to enhance the value of their remarks. It is in this way, that whilst there is a teaching of the public, there is also a progress in the knowledge of the system on the part of Vegetarians themselves, essential to the most healthful condition of the movement.

Again we hope that our friends in their various localities, will be stimulated by the example presented to the attention in the above, as well as other associations to which we have directed attention from time to time. The Liverpool Association, which has

unavoidably had its activities staid for a time, is now entering upon its comprehensive sphere of usefulness, in relation both to public and private advocacy, and the dissemination of printed information to a large extent; whilst the town of Leeds has also had the elements of its previous organization re-assembled for active and useful labours, within the past month. Much is to be hoped from the zeal of even three or four Vegetarians; but where this results in combination such as we would so earnestly advocate, whilst the labour of promulgating Vegetarian knowledge is scarcely increased beyond that of the social advocate and distributor of tracts, the results are many times greater. Local associations are merely forms of methodized private zeal; and in the strength and co-operation they afford to the usefulness of the general Society, can the Vegetarian Movement from this time alone be advanced, in a way at all commensurate to its real importance to the public. Vegetarian Society be the head to this body of philanthropic labourers, the Local Association forms the hands, the feet, and every other organ of the system; and it thus behoves our friends "wherever two or three are gathered together," both in this country and in America, to unite their labours in the direction and formation of Vegetarian Associations.

"WHAT ARE WE TO EAT?"

THE first impression produced upon the great mass of society, by the advocacy of a diet from which the flesh of animals is excluded, is commonly one of half surprise and half contempt, for the folly that can suggest such a notion. That the exclusion of flesh, fish, and fowl, with all their "comeliness," can, however, be tolerated, in a little further acquaintance with the subject of Vegetarianism; and especially if identified with some large occasion, on which the eating aspects of the question, as well as the arguments, are more or less to be discussed. "what shall we eat?" in its mere curiosity, in placing the inquirer as a guest at a Vegetarian Banquet, or at a dinner in the social circle, has its re-action at once; and the individual, like the public, having formerly said "it is impossible to live without meat," now perhaps sets down Vegetarianism as luxurious, and is ready to say, "it is impossible to prepare the different things they have without great expense, and much more than common attention to cookery."

It is still, however, a subject for lasting congratulation, that in the early advocacy of Vegetarianism, the old prejudice of the impracticability of the system should have been so readily extinguished, even if it should only have given place to the charge of "lovers of luxurious living"; and it only requires the further inquiries of the reflective, to make out the true facts of the case further on. It is readily seen, that all-bounteous nature, in her productions of fruits, roots, and grain, far surpasses in number and variety the kinds of animals used as food (not to mention the combinations that may be arrived at when the practice of cookery is brought to bear), presenting a picture of "abundance and to spare," to suit all tastes whatever, whether luxurious, ordinary, or those most in accordance with

simplicity, who find in fruits, roots, and grain, the same law of wisdom that the earliest

inhabitants of the earth recognized.

The world, we think, may fairly be divided into two great classes, they that hear, and they that stop the ears. In the first are included the ranks of all inquirers and progressionists whatever, whose children's children are to live in the daily practice of truths which are now but dimly shadowed to their own minds. The other class numbers the many ruled by the disadvantageous habits which the world tolerates or approves, and who prefer the dominion of the senses, to the difficulties entailed upon the individual by attempts to follow the changes suggested by intellectual and moral precepts. This includes the great class whose maxim is, "I like it," and who so often close the ears to that which crosses the appetite, and "refuse to listen to the voice of the charmer," who would lead them from the pursuits of self to the higher and holier practice of life, which combines the knowledge of what is happiest, with adherence to what is best and for the permanent well-being of mankind. We need hardly say, that the ranks of Vegetarians are recruited from the former, and owe very little to the latter class. One of the first questions,

however, which the inquirer addresses to himself and others, when somewhat interested in the arguments of Vegetarianism, pertains to the means of carrying out the system practically, and presents itself in the oft repeated inquiry, "What shall we eat?" Now, it is just here, we confess, that there is often not that unity of opinion which a resolution of all the wisdom of Vegetarian Cookery would present for the guidance of the stranger; but only such replies can be afforded, as relate, in the main, to the particular habits and experience of the individual who may be addressed. The cooking question, moreover, is one of some degree of difficulty; and the more so, since the prevailing habits of social life in England have never been remarkable, even on the mixed diet system, for any great application of knowledge or resource, as contrasted with the genius in cookery presented by the French and some other continental nations of Europe.

We are about to show, therefore, that it is much the best to refer inquirers to the printed publications on the subject of cookery, as a much more tangible kind of assistance than any that can be rendered from descriptions of

the practice of individuals.

(To be continued.)

OLD BATTLES FOUGHT OVER AGAIN.

STRANGE as the drinking usages of society may appear when calmly viewed with clearsightedness,—from the vantage ground of long continued abstinence from them and their connections—we are, notwithstanding, compelled to acknowledge, that, somehow or other, they have taken a fearful hold on the appetites and minds of the great majority of our countrymen. Whether the drinking be due to the eating, we shall not here stop to inquire; but alcoholic beverages are regarded as little less than "household gods" to the many; and whatever be the cause, when once habituated to their use, we see that thousands upon thousands believe that health, and often even life itself, are dependent upon them. Strange enough, again we say, is this doctrine, to the man whose eyes are not blinded by participation in the system; but still these ways of men, sought out of many inventions of evil, are, in the second nature of perverse life, made to stand for that which is natural and best, and with as much tenacity as if the Creator had specially instructed the race of man how to provide such articles of physical and moral destruction—no where found in the works of nature, but only the result of the decomposition and transmutation of the matter upon which Divine laws have been stamped in other combinations.

Well, but to take away one's wine or

brandy, is, really, in the apprehension of many a one, tantamount to the threatened destruction of life; and still, notwithstanding, has light broke in upon the minds of men, and thousands now exist in all grades of society, who have proved by their experience that these artificial usages of society may be set aside for something healthful and natural; and that instead of the threatened death, comes bettered health, stronger moral perception of the good in every way, and a keener desire for the happiness and highest interests of mankind.

But still, the old battle is fought over and over again, and whilst the number who have repealed the malt-tax, and got rid of the excise duties in their own practice is healthfully increasing, the great mass of British Society has still to learn the "killing truth," that there is something better than the depraved indulgence of consuming intoxicating liquors, however sanctioned by the usages of

our country.

We call to mind the case of a benevolent and distinguished man, whose experience is that of the many upon this subject. Years ago, he was requested to speak and write against the Temperance principle. which was then coming into some degree of notoriety, and was considered most reproachfully to meet the labours of the benevolent in the

ordinary and acknowledged tracks of philanthropy. Our friend was cautious as well as kind; and, whilst he wished to speak only the truth to erring individuals, he resolved, knowing nothing of the subject against which he was called to warn others, to make a little inquiry on his own account to begin This was just to show him where he himself stood, and how he could best assail the weakness of an enemy calculated to disturb and do injury to society. And O how good, and how safe, is inquiry! There is no system of truth which may not at all times rejoice in it; and none that can be so meanly treated as not to be considered worthy of it. Our friend was a medical man, and thus it was presumed that he knew something of the matter at issue. But what a climax did his inquiries, undertaken with all the acumen of scientific research, involve him in! He was so convinced of the truth of the Temperance principle, that he thought he should really like to test its virtues in his own case!

Now, however, came the struggle, so inconvenient at times, in polished society, that of being called upon to deviate from prevailing custom (though only for a time, and for a temporary object), in obedience to the force of moral convictions. Our friend was a gentleman of influence, and could not afford to look strange in his circle of acquaintance; and he therefore resolved, after maturely revolving his plans, upon a compromise between his position and his strong desire to test the correctness of his convictions, and this was to commence a secret experiment in teetotalism.

The announcement, however, of his dire purpose to his affectionate wife, was productive of little less than utter despair. "You will kill yourself, dear!" exclaimed she. But with all these additional trials, our friend, at length came forth strong in his purpose, and then his fond wife, for company's sake, if for nothing else, resolving not to be left behind, embarked with her husband in the killing project of living without wine or spirits. On awaking after the first twentyfour hours' experience of no wine after dinner, not a drop of brandy late on in the evening, "to correct a little indigestion consequent upon previous abstinence," and no "night-cap," with which to end the serious labours of the day, it was a wonder indeed, that life should have supported such tribulalations! But there, sure enough, lay her liege lord, not merely alive, but declaring himself no worse for his campaign so far in teetotalism; and she, poor woman, was compelled to admit that she did not feel so much depressed as she had expected she should. A little further experience, brought the conviction, that people "could do these things"; but, still, to save appearances, and look respectable before their servants, the wine was always placed upon the table, and even poured from the bottles, though subsequently privately thrown upon the lawn, the imputation of teetotalism, in their apprehension, if not in that of the philanthropists of more recent times, being a subject of shame, and stern custom compelling its votaries to blush for their undoubted sobriety, not merely in their circle of acquaintance, but even before the ignorance

of their own domestic servants.

And now came the strong desire to test the Temperance principle in a more practical point of view. It was easy for the rich man, surrounded with luxuries of every kind, save those so recently given up, to live tolerably well; but how was the Temperance principle to be applied to the condition of man in a state of laborious exertion, without beer, wine, or spirits? But our friend's perceptions were sharpened by his practice, and no sooner did he behold a huge heap of manure waiting removal, in connection with the large farming operations in which he was engaged, than he resolved to test his new practice by working day by day for several weeks along with his own labourers. Here, again, was a severe trial for the amiable wife; for this new resolve not merely involved personal sacrifices of habit and appetite, but also tired muscles and aching bones, if not the dying process which had been so much dreaded from the mere disuse of the "customary stimulants." Honour, however, to the firm purpose of the practical mind of our friend. He commenced his labour, and filled carts in company with his men for most, if not the whole of the day, and continued his labour on the morrow, notwithstanding the physical disadvantages to which such an effort necessarily subjected him; and neither aching body, nor the declarations of the bailiff of the estate that a continuance of such a feat would end in the complete disorganization of all rule and authority on the farm, turned our benevolent and enduring friend from his strong desire to arrive at the truth. And now, not only did he live and support life tolerably, but he began to feel, day by day, as the effects of his rude experiment wore away, a renewed physical vigour, and the sweetness of the bread that is earned by labour. He became, moreover, more active in all his movements, and progressively, whilst increasing in strength and activity, did he disembarrass himself of a very large and most unnecessary deposit of fat he had been compelled to carry about him in his wine and spirit drinking days, but ended, somewhat beyond the third week's labour, in being able to work both vigorously and heartily, "spade for spade," with his colleagues on the farm, and this not merely from his own observation, but that of those

who were competent judges of the work undertaken. In this certainly somewhat severe and unnecessary ordeal of Temperance in laborious exertion, not only were the dear wife's beseechings resisted, but the pious admonitions of the vicar of the parish, even, failed; and when united to those of another neighbouring clergyman, to put an end to this most painful and eccentric purpose, so portentous in its import, if not direct evidence of mental aberration, all was still in vain. "I cannot be dissuaded from my purpose"; said our friend. "I must complete the work I have marked out for myself; and when that is done, though not sooner, I will explain all to your satisfaction." And thus, the shaking of the head, and grave concern, terminated at last, with the work in hand, and the manly declaration, corroborated by the testimony of the beer-drinking labourers, "that alcoholic beverages were not necessary to laborious exertion; but that increased physical and mental vigour were consequent upon abstinence from them."

To close our narration, our friend excluded the beer-barrel from his farm, which he had known in former days to work such misfortunes; and whilst emptying his cellars of their contents on his own account, became consistently opposed to offering that to others which he knew had been injurious to himself and those around him. His last notorious efforts in the reformation of his household, were both singular and useful, being the substitution of the remnants of cases of champagne for vinegar, in the manufacture of blacking for his harness and domestic use.

We cite the above, as a practical instance of the truth, that one generation, like one individual, learns with difficulty the experience of a preceding one; for, though it has now been shown that every species of occupation may be, and is followed, not only without disadvantage, but with benefit, in abstinence from all alcoholic beverages, the same doubts and difficulties which beset the Temperance question in its early advocacy, are still, day by day, being advanced by those wanting in information on the subject; so that every town and village is still the battleground of ignorance and error with the sound and healthful principles of that practice so well designated by the homely term teetotal-And this must continue to be the case, till light and knowledge shall have far more extensively affected the education and the practice of the growing world, than has hitherto been the case. The time we trust, however, is at hand, when the physical as well as the moral disadvantages of consuming alcoholic beverages, in any portions whatever, will be demonstrated to the apprehension of all; and then their consumption will be robbed | of its strong hold on public attention, and the system at once degraded to a question of appetite versus the physical and moral well-

being of society.

We now arrive at our immediate purpose in relation to this subject; which is to point out, that precisely the same difficulties which beset the Temperance question, have, even more or less in the experience of those who have attained their emancipation from the thraldom of the drinking usages, to be met and conquered in the adoption of the Vegetarian system. The dark cloud of the drinking customs may have been passed, and the world appear brighter and happier for the change; but, still, the Temperance question is not all; and assuming that the one system is an evil, and opposed to the natural constitution of man, it is obvious that if the eating customs of society are also affected with corresponding error, the perceptions of the individual involved in the system, cannot but be more or less unfavourably affected, and lead him greatly to doubt the practicability of the newer reform presented to his attention. We readily admit the facility with which men of high Temperance principles, as it were, glide almost insensibly into the appreciation of Vegetarian arguments; and this, perhaps, from the advantage secured to the individual through one important personal reform being secured, which has quickened the perceptions and strengthened the will for the adoption of other phases of truth. But, still, in the main, even amongst Temperance reformers, as well as essentially amongst the less discerning masses of society, the old battle has to be fought over again. "Is it possible to exist without animal food?" says the querist, above the condition of him who spurns all deviation from prevailing custom; and though there should stand one of years' experience in the system before the eyes of such an inquirer; the chances are, that if he be not of stalwart frame, or obesity of body, manifesting every thing requisite to present his individual standard of health and strength, the question is still not answered; for the querist may overlook the fact, that of twenty persons he may meet, the instance before him is most probably of more than the average health and strength, if he himself could only be disabused of his doubts and prejudices, sufficiently to see this.

But still, men can live, and do live; and from the most beautiful forms of the Circassian beauties, fed on moderate portions of rice and simple vegetable products, through the races of burden-bearing China, Turkey, Greece, and Spain, the most beautiful forms of mankind, on the one hand, as well as the best knit and most vigorous and enduring instances of strength, on the other,

belong to the Vegetarian system. sculptor and the painter of ancient Greece, required no flesh-eating models to present to future ages the noblest grace and beauty of the human form; and high art, to day, if she would equal the works of the past, will have to study these in the instances identified, not with the consumption of the flesh of animals as food, but with Vegetarian habits of diet. To say, then, that the modern Vegetarian, even of a few years' practice, presents a true physical instance of his system, even though his own experience, as a practical fact, shows him better than a fair average of those of like constitution but of flesh-eating habits, is not to state the case fully in favour of Vegetarianism. Man, by his devious wandering from the truth of organic laws, makes to himself a factitious state of being, to recover from which, even in the return to natural laws, is more or less difficult at first, and is, at least, a work of time. It is thus with the slow changes worked in nature, that generations are required to judge of the full benefits of the system, and it is quite sufficient for the querist, that a man's condition for the first periods of his new practice, is sensibly bettered, to enable him, with other sources of information supporting the practice inquired into, to judge favourably of Vege-How wild and removed from all tracks of reason is this doubt, that man, the noblest of the creations of the Deity, should only be able to secure full and vigorous health and strength by more or less imitating the practice of classes of animals constituted altogether different to himself, and, for as much as the argument is worth, neither presenting as large nor as strong instances of physical condition, as are to be found amongst "Can man really the herbivorous tribes. live on the vegetable products"? says the doubter, in strange bewilderment, who doubts not for a moment the capacity of the lion in the thicket to exist; but who overlooks, at the same moment, the horse, the camel, and even the elephant by his side. And thus the battle of prejudice has indeed to be fought over and over again with the simplest querist; and this is why it is so necessary again and again to point out the arguments and instances which prove the truth and practicability of the Vegetarian system, however unnecessary they may appear to the apprehension of those who have long seen and realized their correctness and accordance with the simplicity and harmony of nature. "You will kill yourself, if you enter upon this absurd practice of living!" says the fond mother; "and do let me dissuade you from it!" and here is often the trial experienced, just such as our friend and the hundreds of others have had to contend with, in their

unequal struggles of the domestic circle. when the disuse of wine and spirits was first contemplated. But thanks to Temperance progress, and the reformation working in the circles of society, alcoholic beverages may now be abstained from with far less apprehension than formerly; and the freedom of the individual becomes daily more established not to drink where inclination directs to a better and more healthful practice. But though this disuse of wine and spirits be possible, without most serious or fatal consequences to the individual, how different is that of giving up taking all animal food! This, indeed, not merely perils health, but threatens the life; especially as "John was always of delicate constitution."

It is often remarked, that the wisest men have had wise mothers. But if so, we almost wonder how Vegetarianism, once being lost, ever got back again into the world. But we are wrong; for it never was lost, the majority of mankind ever having been Vegetarians, if not upon strict principle; and, perhaps, it has maintained its position through the influence of such; or, where here and there in modern experience, a leading Vegetarian starts from the ranks of flesheating life, he may be without a fond mother, or a loving sister, to take charge of the "roast and boiled," and thus to feel that fearful pain and anxiety lest he should make

shipwreck of health or life.

And still, whilst we acknowledge the great social impediments of Vegetarianism to be in the arrangements of the domestic circle, we do not censure more than the error of these impediments, presented by the mothers and sisters of the families into which Vegetarianism is seeking to enter, to make all ultimately wiser and happier; for we know that these objections are natural, in the degrees of light in which their suggesters stand, and that the language of love dictates the doubts and fears so necessary to be removed. We know, moreover, that conversion, and confidence, and the true apprehension of the case, produces the very opposite results in the influence of the social circle; but still these impediments to progress are natural, so long as the understanding of the fair sex is less operative in reason than in affection; and it thus behoves those who wish to adopt the new practice, to have that information upon it which shall allay these female fears, and out of doubt to produce confidence for the experimenter, even where natural delicacy of constitution has to be contended with.

"You will kill yourself," is amusing to the apprehension of the practical Vegetarian, who feels that he has made life more lively and better, and bestowed a pleasure over all his physical existence which he did not know

But it is especially amusing to the before. fine old man of seventy or eighty, who still maintains his cheerfulness and activity, smiling at the incredulity of the world, whilst he loves on, and labours, as far as possible, to prove the virtue of the system he has rejoiced in so long. "You will die," does not accord with the experience of Vegetarianism; for the most of those who join the movement are out of health, and have many of them feared dying, whilst others have been declared to be dying, on the mixed diet system; and still, where intelligence and judgement are brought to bear, have become at least better than on their old system, whilst many attain complete

health and vigour.

But still, there are many disadvantages besetting the Vegetarian system, in this cry of "you are killing yourself"; and these seem, in the apprehensions of the prejudiced, and sometimes of the experimenter in the "absurd system," so full of innovation to the whole "roast and boiled" routine, to have the strange magical power of claiming and attracting to themselves all the ills of life. The experimenter may be constituted of the mere shreds and tags of the stuff called health, to begin with; and may have never known half an hour's pleasing consciousness of existence. His life may even have been one of little less than complete suffering; and still, after he has entered upon this wild experiment of forsaking beef and mutton, and living upon the products of the vegetable kingdom, in which the nutritive principles of beef and mutton are first originated, all his ailments (many of which perhaps belong to generations of wrong-doing long preceding his life), at once cleave to, pertain, are due, and belong exclusively and for ever, to Vegetarianism; and if the breaking health and constitution of the individual—no more than life grasping at a straw—should still, in spite of a week or two's Vegetarian practice, lead to the natural result of previous years of decay, he dies, in the apprehension of the ignorant and prejudiced, not because of these anterior evils, established and deep-seated years ago in his constitution (aggravated by mismanagement and erroneous diet), ever tending to this one result, but, as would be evident to the unprejudiced observer, "because he would persist in the absurdity of trying the Vegetarian system of living"!

"You will kill yourself," however is of little avail, where Vegetarianism is tested even with no more than a moderate share of disadvantage, provided the health of the individual be good to begin with; for "well," in violation of the wisdom of the adage, in not being left alone, is commonly "made better." But where the Vegetarian system most suffers, and where the cry of alarm is most effective, is

where persons of previous weak health, or previous dyspeptic habits, and artificial town life, attracted by the arguments of Vegeta-rianism, are desirous of carrying it out in their practice, and in the attempt act injudiciously. The common error is, to rely on the meagre provisions of the domestic arrangements, even where this is not forced upon them by the opposition of the family circle, and rely upon such articles of simple vegetable diet as commonly accompanied the meat previously partaken of. And how poor are domestic arrangements, compared with what intelligence, without one penny more expense, could make them; and great indeed is the necessity for the spread of the housewife wisdom of Soyer, and others, over the cold shiftless cookery of thousands of families! Such experimenters as these, with their small lungs and small appetites, do not get a sufficiency of nutritive food to supply the wants of the body; and meeting more or less inconvenience from the rude change they practise upon themselves,—harmlesss to the man of large lungs and large appetite, who living like a ploughman, or in active and vigorous exertion, can also eat like the ploughmanin want of intelligence, and want of ordinary domestic appliances, readily supplied in the resourses of Vegetarian Cookery, become alarmed by the warning and threatening of their friends, as well as by their own feelings; and when, to the cry of alarm, is added the affectionate appeal, backed by the grave advice of the medical man, who understands not or cannot judiciously favour the experiment, the Vegetarian system is made to carry a load of prejudice and injustice, as great as ever truth in other ways, in all the world's history, has been made to bear; and thus, lacking intelligence (which of itself often bears the delicate individual through the crisis of his own imprudence) it is not surprising that "you will kill yourself," with the threatened loss, at least of time, and the expense of illness, the individual should fail, and that it should afterwards be said in his circle, "that he tried the Vegetarian system, and very much injured his health by it, being compelled, at length, to give it up." The evidence of numerous individuals who have made experiments of this kind, falsely called trials of the system, would be deeply interesting; because, in nearly every instance, there attaches that conviction to the recollections of the individual, which secures a respectful remembrance of the truth of the principle of life even but temporarily adhered to. This accounts both for the regrets expressed by such, "that such a beautiful theory cannot be safely realized in practice"; as well as for the frequent returns, under more favourable circumstances, of those who

still venture to kill themselves afresh, by

another experiment in the system.

We have called these vain experiments in Vegetarian diet; and common sense denies their being more than mere attempts to enter upon the system. Nature is slow in all her changes, and the habits of a lifetime cannot be set aside in a delicate and precarious condition of the body, even in the adoption of sound and healthful principles, without time and judicious conduct, or a temporary disturbance of the system may occur. But when the individual, even of delicate or broken health, acts judiciously, and with the resources of Vegetarian diet (which are not difficult to be arrived at, where there is common intelligence and the common appliances of cookery), the early stages of the practice are identified with the consumption of abundantly nutritive articles

of food, which take the place of the meat disused; and if, in after practice, the tastes should be directed to greater and greater simplicity of diet, and end in the consumption of only fruits and farinaceous substances, the transition is both safe, and happy to body and mind, and benefit throughout marks the course of the individual. We speak generally in this, and have only otherwise to take exception to the idiosyncrasies of constitution, in the practice of those who would mix up pure cases of disease (requiring judicious medical treatment as well as sound principles of diet) with their experiments; and though these ending in disappointment can prove nothing against the system; we claim, for these cases, that judicious Vegetarian diet will increase and accelerate the chances of judicious medical treatment.

(To be continued.)

THE LIFE OF PLANTS.

When we look around, we find every kind of vegetation bursting into new and fresh activity—some in the slow and cautious processes of developing their round and compact buds to the sun and air; others, more confidently, spreading out at once their deep green succulent leaves, and not a few hurrying out, and trusting even their fair and delicate blossoms to the fickle and uncertain vernal air. Inquiring more minutely, we shall find that, over all the space which our eye can take in, and far beyond it—over every meadow, valley, and hedge row-ten thousand thousand minute cells and tubes and spiral vessels are in full and incessant activity, elaborating sap from the soil, and moisture and gases from the atmosphere, and moulding the whole by the most mysterious of processes into green leaves, bark, wood, as also into starch, sugar, albumen, and the various substances fit for the food of man and animals.

Here, in fact, is displayed the primeval laboratory of nature;—the original and only workshop or factory—all noiseless, invisible, and smokeless, though its vast operations be, —in which alone is prepared from the hard and flinty rocks, the insipid water, and viewless air, the material, which feeds, and clothes, and warms the whole world of sensitive beings, from the minutest worm up to man

The most minute inquiries of recent times, aided by the improved use of the microscope, have reduced the ultimate forms, both of plants and animals, to a cell—an exceedingly minute point, yet having a well defined circular or oval form, and in most cases a central, dark, and apparently more compact nucleus. In this cell, an individual and

special power, or centre of force, is manifested, from whence a series of operations proceed; such as the attraction of new matter from without, the assimilation of this matter into the substance of the cell, the formation of similar cells, and finally the development of a specific form.

Even in the primary and simplest aspects, these organic forms differ from inorganic matter, and in this respect—that instead of being impelled by what may be termed general laws, common to all kinds of matter, they are guided by special and peculiar laws; so that the simplest plant, or the minutest animal, has within itself a peculiar and individual power to control and render subservient to itself the general and mechanical processes which prevail in the material world around it.

The elements of the structure of both vegetable and animal forms are the same. They both commence in the simple primary cell—an aggregation of these cells forms fibrous tissues, tubes, and various more complicated organs. In plants we have the roots, stems, leaves, petals, and seed organs, all made up internally of a congeries of cells, tubes, spirals, and pores, through which the juices of the plant flow with a regulated motion, and by means of which the processes of assimilation, growth, exhalation, and reproduction are in an admirable manner carried on.

Nor are the conditions of life, as they are called—the external matters and agencies which are essential for a vegetative or animal life—in any respect different; air, water, heat, light, are as indispensable for the carrying on of the functions of the plant, as of those of the animal; while lime, silex, and

other earthy matters give firmness and

stability to each.

We have even motion in plants. We have the opening and the shutting of leaves and petals, during the vicissitudes of day and night—the spiral twisting of tendrils round any neighbouring object for support—the shrinking of the leaves of the sensitive plant, and closing up of the valves of the fly trap; nay, we have many processes which, to the eye of the mere observer, look as like some of the so-called instinctive acts of animals as possible, and which, in reality, may be essentially of the same nature as many of the simple and strictly organic or vital actions of animals.

The great leading function of plants is the vegetable or organic; they have no stomachs, it is true, but their food is taken up by the innumerable porous mouths of the root, and undergoes in the cellular tissues a process somewhat analogous to digestion; they have tissues or minute pores or stomata, through which air is absorbed and exhaled. Moisture is as freely exhaled, too, as it is absorbed; but they have, strictly speaking, no excretions. Their liquid and aerial food is of so pure and elementary a nature, that nothing superfluous is taken in by them which needs to be rejected; for of the existence of noxious excretions from the roots of the lolium and other plants, which botanists have sometimes believed, there seems now to be no good grounds for crediting. Plants, however, are profound and expert chemists. Out of the most limpid water, and pure and colourless gases, with a dash of sulphur, a little lime, and one or two alkalies, they will produce gluten, starch, sugar, and oils, gums, and balsams of an endless variety, and of the most exquisite flavours. When they have toiled all day, too, from earliest dawn to sunset, they will then put a stop to their operations, and go to sleep. Without a bill from Lord Ashley, they close up their leaves, shut up the flow of sap—that great moving power which sets all their system into activity—and rest till the returning morning. Nay, when the cold of winter approaches, they make one long Christmas holiday, and sleep out their time, like the bat or hedgehog, in a luxurious hybernating dream. Like animals, too, there is a systematic gradation in the forms and habits of the numerous classes and orders of the vegetable kingdom. We have vegetable life beginning in the minute, simple cell of the red snowplant, or the bread fungus! just as we have the almost invisible Medusa, the animalcules of our ditch water, or the certularia and polypi of the rock, or the coral. From these we ascend to mosses and ferns; then to the simpler plants with conspicuous flowers; till we come to the tall cedar, and magnificent and euriously constructed oak of the forest. In short we have distinctions nearly as marked among vegetables, as the vertebrated, molluscous, and articulated sections of animal forms. A distinguishing characteristic in the gradations of both, is in the manner in which the species is continued. Thus we have the simple frond, or leaf-like marine fucus, throwing off a small portion of its own organic structure, which immediately commences a new and independent growth; just as the polypi throws off a young bud from its soft, gelatinous body. Advance a step higher, and we have simple spores, or seeds, as in the fern; and last of all, perfect seeds, with cotyledons, stored with nutritious aliment for the young germ.

The great characteristic of vegetable, as of animal life, is, that strong impulse to burst into development, and to proceed onwards to the most luxuriant profusion of Cut down vines and hops, and growth. succulent trees, ever so much, and this but becomes a stimulus to their renewed vigour. Even lop the branches and fell the huge trunks to the ground, and the exuberant juices will burst out from the trunks in succulent offshoots of vegetation. The story of Pope's weeping willow is well known: the poet, in receiving a basket of figs from the Levant, discovered a portion of the basket budding into vegetation; he planted the twig, and from thence proceeded the first Babylonian willow of the kind that grew in England. Nor are the germs of plants treasured up in the seeds, less retentive of life.

Plants like animals are gregarious. We find clusters of certain species associated together, and very seldom do we meet with solitary or isolated plants. At certain seasons of the year, and in particular localities, we find the forest glades, or the open meadow, or the furzy copses, gay with one particular kind of red, or blue, or yellow livery. Yet this gregarious propensity has its check and limits, else we should have the most prolific and vigorous plants extending so as to exclude all the more delicate and modest, and retiring, from the surface of the soil.

The longevity of plants exceeds even that of the longest-lived animals. The elephant, and some of the larger graminivora, are supposed to live about a century; and we know not but some of the cold-blooded reptiles may even double this period of existence. But a tree will endure ten times as long; for five hundred, a thousand, and even two thousand years, are said to have formed the age of some remarkable patriarchs of the forest. Thus, the celebrated chestnut tree growing

on Mount Etna is supposed to be at least a thousand years old. The gigantic cyprus thousand years old. at Santa Maria del Tule, near Oaxaca in Mexico, with a circumference of one hundred and twenty-four Spanish feet, is historically certain to have grown there previous to the conquest of Mexico by the Spaniards; while the great Dragon tree at Teneriffe is vaguely supposed to be three thousand years old. In this respect the vital economy of a plant differs very considerably from that of an animal, and exhibits a scheme of less concentration, and less individuality than the system of animal existence. Even the largest of trees may be looked upon as an aggregate of cells, performing the simple organic act of assimilation. Tissues and juices accumulate, and condense into woody fibre, which becomes permanent, and is laid up year after year in our temperate climates, perhaps oftener in tropical ones, so as to form the concentric circles, or annular layers, which the section of a large tree so beautifully exhibits. In this way, in the course of centuries, is accumulated the immense mass of cellular woody fibre which constitutes some of our noblest trees—our arocarias, our cedars, our oaks, and our majestic beeches and elms. Some of these trees, attaining a girth of forty feet, and a height of a hundred and fifty to two hundred feet, and spreading their huge and massy boughs into the air, become objects of the highest beauty and interest, and in dimensions far exceed the bulk of our largest quadrupeds, or even of the huge whale of sixty or seventy feet in length—the largest of animated beings. In animals, on the contrary, there is no permanency of the tissuesevery part is undergoing incessant change. There is, as Cuvier expresses it, "a continued vortex" of life; a continual drawing-in of matter from without, a complete and almost instantaneous assimilation of this matter into the individual being and structure of the animal; but then, as if this system of muscles, and brain, and blood, were of too exquisite a nature to last, no sooner are the animal tissues fully formed, than they begin to yield again to the action of forces from without; the air and the elements soon claim them for their own; and they return again as fast, by decomposition, to mere inorganic matter, as they rose from this state into sensitive and conscious being. The life of the animal is like the mighty cataract; the same restless and foaming torrent is day after day apparently in action, exhibiting a permanency of phenomena; yet a new flood of materials is continually coming from the feeding streams, to foam and boil over the

precipice, and then to roll away, to be succeeded by fresh and fresh supplies. No wonder, then, that we look upon aged trees with admiration, and venerate them as something more fixed and permanent than the fleeting animal forms around us; or that we should deprecate their downfall and destruction as a breach of all our fondly cherished associations of stability and repose.

associations of stability and repose. The number of vegetable species that are useful to man far exceeds that of animals; and what is remarkable enough, almost every year, and every fresh discovery of new countries, bring to us some useful plant, but very few useful animals have been added to our stock for many centuries. The inestimable potato is of itself worth, in its economical use, all the animals in the world. The Peruvian bark, the source of our quinine, with many other useful medicines, we also owe to the New World; while the eastern Archipelago has recently contributed to us one of the most universally useful gums, the Gutta Percha. Strange, that in all our explorations of the state of the earth, we should never, in a state of nature, meet with the originals of our wheat and barley. It is absurd to take for granted, that they are grasses raised into useful grain by the process of cultivation. If so, where is the original grass that has any approach to these in its specific nature? and why, after the manner of all cultivated plants do we not find them, when left to nature, again degenerate into their original types and forms? Is it not more likely that these precious grains are the product of some primeval centre of vegetation, now destroyed in course of the successive changes of land and water, which have taken place on the earth;—that they are somewhat like the types of extinct animals—the representatives of species of wild plants which have been utterly destroyed, but a remnant of which some benevolent CERES, or NOAH, has rescued from destruction for the benefit of mankind. Our enterprising botanists find some of our lichens, and simple mosses, and our marine fuci, spread from one frigid zone to another; and mounting to the highest pinnacles of the earth, they discover the splendid rhododendrons blossoming on the brow of the snow-white Himalayah, while the summer evening sun throws a purple gleam across the easy summit of Kuchinginga, almost rivalling in glow the deep purple of their petals. But we in vain look over the pages of these enterprising travellers for any mention or any trace of our old-established cerealia in their native condition, or in their native vallies.—British Quarterly Review.

LIVERPOOL VEGETARIAN ASSOCIATION.

In referring to the report of the proceedings of the recent Vegetarian Soirée in Liverpool, we earnestly hope that, ere long, the spirit animating the local organization in that city, will be emulated by our Vegetarian friends in various other localities, and that like results of usefulness will thus be secured, tending to spread the knowledge of Vegetarianism, and to increase the satisfaction of living, in one degree or other, with all who are led to notice the system.

The Liverpool Association, in addition to the arrangements entered into for a series of Vegetarian soirées, at which not merely the arguments of Vegetarianism are to be presented to the attention of the public, but more or less of the practical carrying out of the system at the same time, have succeeded in adopting a principle of operations, which, though valuable, is somewhat novel in the history of philanthropic movements. It would seem that everything undertaken by the executive committee, if not remunerative, is

yet made to cover the cost of production; and thus we may congratulate our Vegetarian friends on the financial reform wisdom of Liverpool (justly commended as it has been), being demonstrated in new and useful ways. Judging, however, from some of the arrangements brought to bear in relation to the soirée or supper party of the 28th ult., a stranger would be somewhat puzzled to know how everything on the occasion was to be made remunerative. The secret, however, in relation to the apparatus and appliances of the table on such occasions, is, that the Liverpool Vegetarian Association embraces within its members a Joint-stock Plate Company, which provides apparatus for public meetings, and promises, from its degree of prosperity hitherto, to make the undertaking remunerative to the shareholders, whilst securing the many advantages of completeness of appliances for public efforts, in the interests of which the company has been originated.

SOCIAL ADVOCACY.

THE adherents of the Vegetarian cause are often too little aware of the importance of the well-advised social advocacy of their sys-Unquestionably, the world tem of living. is not near so selfish as it is commonly taken to be; but, on the contrary, when persons become possessed of knowledge which they can communicate to others, and thus secure their benefit, the communication is made; or at least, every well-ordered member of society is ready to act thus. The truth is, the want of confidence, and reflection on the facilities for usefulness presented within the sphere of each, alone keeps many inactive in the service of truth; whilst a very limited consideration would show, that each must possess something which his neighbour is in want of, and can be benefited by, if that something be but freely and kindly communicated. To assert this, is, indeed, but to point to the fact, that the Creator, in his Providence, has most intimately combined the interests, sympathies, and ultimate well-

being of mankind; and thus to call to mind, that the neglect of services to others is a source of suffering to the individual, whilst happiness would necessarily result from each one contributing to the stock of benevolent and philanthropic labour essential to the complete reformation of the world.

"What can I do?" however, is the thought of each, when once the sense of obligation to do something in the good cause of helping others presents itself to the mind; and the question is one fraught with promise, and leading to happy results, if only answered in the spirit in which the question is raised.

It is commonly supposed, that the benefits of the Vegetarian system can be best extended by a careful organization, presenting itself to the attention of the public in successful meetings, able lectures, and the distribution of works on the principle and practice of the system, as well as abundance of tracts, with other printed matter tending

to draw attention to the benefits of Vege-This sketch, however, though certainly presenting some of the most important aspects of an organization teaching new principles, bespeaks certain undercurrents of individual effort, which form the basis of the success of the public teaching of the system; and these individual efforts are first brought to bear in the social relations of life. Public organization bespeaks numbers as well as intelligence, and at least a certain amount of pecuniary aid, as the means of success; but the labours of the social circle, in our estimation, are still the great elements of that ultimate success. An immense amount of good can be constantly spread abroad in society by the labours of individuals alone in first understanding the principles of their practice, and then communicating their knowledge for the benefit of those around them. In this view, we do not detract from the importance of organization in the least, but only point to this last as the public phase of the question, whilst we lay stress upon the importance of the steps which precede this, and call attention to the duties of Vegetarians in doing the individual part of the work, understanding and spreading their principles, and thus making the public teaching of Vegetarianism effective as it ought to be. Organization is but the combination and methodizing of the teaching of the social circle; and therefore, in reply to the inquiry "what can I do?" we would suggest, first of all, this careful examination and understanding of the principles and arguments of the Vegetarian system; and next, attention to the best means of impressing the importance of these on others, so as to lead them to reduce them to practice.

Were all the silent adherents of benevolent systems, in this way more or less active in the teaching of principles likely to influence the practice of others, the world would doubtless be essentially advanced; but, as regards Vegetarianism, at least, we would not have them rely altogether upon the silent teaching of example, but have reasons to give when called for (as they cannot fail to be, in nearly every circle), such as will make

the principle of their teaching active. The best arguments in support of any system, are developed in the social circle, in the free interchange of communications from one individual to the other; and nothing can tend so effectually to ground the principles of Vegetarianism in the minds of those who have duties to fulfil in relation to that principle, as frequent social communications as to the practice and advantages of their system, and the dealing with the common objections necessarily everywhere presented, in the first instance, to its application. We therefore think, that the healthiness of the Vegetarian movement can be immensely increased, by a more general attention on the part of Vegetarians to a knowledge of the active teaching of the principles of their To distribute tracts, next to the quiet force of example, is no doubt (as has already been shown), excellent in its results of usefulness, and a work in which all can engage; but an intelligent application of the principles taught by such tracts, if superadded to the benefits of such distribution, cannot fail to be still more extensively beneficial; and though all do not alike apprehend the question, each one may be able to render the assistance to the cause for which he is most especially adapted. It is thus difficult to say what might not result from each adherent of the Vegetarian system being active in the cause he has espoused. "I's a teetotaller, and I's made another man a teetotaller," was the whole speech of a Cornish teacher of Temperance; and again, on a subsequent occasion, after earnest solicitation, the whole product of the second speech consisted in the declaration, "I's a teetotaller, and I's made another man a teetotaller, and that man has made a teetotaller of somebody else;" and thus the speaker sat down. We heartily wish that the wisdom of the practice of our Cornish worthy could be arrived at by each one now an adherent of the Vegetarian cause, or even the many in whom a little activity would develope great powers of usefulness in the teaching of their principles! The conversion to teetotalism in each of these cases, alluded to so quaintly, bespoke effective advocacy, and this may be arrived at in the great majority of our adherents, by careful attention to the principles of Vegetarianism, and an earnest desire to discharge the duties of Vegetarians, in the spread of them at least, in the social circle. And if the simple declaration above presented be imitated by each during the year 1853, that importance already acknowledged, in certain reflective and intelligent circles of

society, as due to the Vegetarian system, would become established in the minds of the public at large; and the social influence and importance of the question, for the future, would be fully established in our country, and from thence would begin to permeate inquiring circles of other countries where it has hitherto not been presented to the attention. Will our friends then look upward, and onward, and join us in this labour of love?

THE VEGETARIAN AND

In the opinion of some who have given their attention to Vegetarianism, the Temperance movement has been regarded as the great pioneer to the practice of this newer principle, as it is popularly regarded. Except so far as one reform ever prepares the individual for directing the attention to other reforms, and subsequently for their adoption, we think this view is somewhat mistaken. The ques-tion of supplying the body with food must ever be regarded as taking precedence of all questions regarding drinks; and practically, the Vegetarian question is found to comprehend or embrace the Temperance principle in regard to the use of alcoholic beverages. The view here taken, may not appear flattering to the apprehension of those of the adherents of Temperance who have merely had their attention directed to the disuse of alcoholic beverages; but a little consideration may make the position more apparent.

So long as man comes into the world endowed with a physical constitution like the rest of the animal creation, and requires to maintain the wear-and-tear of this to the latest period of existence, by food, in order that the mind may exert its influence through matter, and manifest the higher phases of his nature, the question of diet will be seen to be one of the greatest importance. though the necessities of man in regard to food are constant, it so happens that the demands of the body for liquids are much less frequent, from the supply of water invariably afforded by the great majority of the articles of food of common consumption. Thirst, to the man of healthful frame, who subsists upon the simple products of nature, is thus comparatively unknown; and it is very questionable whether man subsisting upon a fruit and farinaceous diet, with other succulent vege-table food, would feel thirst, or at least such as would lead him to be considered as an habitual drinking animal. We thus claim greater importance, as regards the mere wants of the body, for the question of food than for that of drink, whatever may be the greater degree of misfortune arising out of the use of

TEMPERANCE PRINCIPLES.

alcoholic beverages, as compared with the erroneous practices of mankind with regard to food. As evidence that the consumption of alcoholic beverages has an intimate connection with the practice of partaking of the flesh of animals as food, the experience of those who adopt the Vegetarian system without first giving up the use of intoxicating beverages, is of great weight, the practice of such invariably leading them, in their new-formed habits, to eschew the taking of stimulating beverages, even though such were considered most natural accompaniments of diet while partaking of the flesh of animals.

On chemical grounds, we think that something of the rationale of a connection between the consumption of the flesh of animals and the use of stimulating beverages, may be arrived at. The flesh of animals, apart from its fat, which few can partake of to any considerable extent without injury to the digestive organs, does not contain the carbonaceous products suitable for respiration; and thus, for the most part, where the savage life of the chace, or the roving vicissitudes of the hunter, are not carried out, the carbonaceous products of farinaceous vegetables are partaken of (as in wheat and other vegetable products); and on portions of the diet comprising these (though accompanied by the flesh of animals), the body depends for its supply of animal heat. A deficiency, however, of these, either from the necessities of life, the capriciousness of appetite, or the taste of the individual otherwise, almost necessarily directs him, in the demands of the body for carbonaceous products, to the ready source of alcoholic beverages, which, though febrile and injurious in their character, present the quickest and the readiest supply, and one answering to the degree of previous stimulation and febrile effects, the result of partaking of the flesh of animals as food. the abnormal consequences produced in the system by the consumption of flesh, as evidenced by the more frequent and febrile circulation as compared with the habits of the body

in subsisting upon fruits and farinaceous substances, we have here the stimulus of alcoholic beverages super-added, and the action and reaction set up, which tend to keep man in that fast-living condition so much removed from what we believe to be natural, and so different to the calm and enduring state of the system, whether in relation to mental or physical toil, the result of forming both the blood and animal heat of the system from the primary elements of nutrition, alone found in the bland combinations of the vege-

table kingdom.

Thus, though our theory may at first be doubted by those who have not had their previous inquiries directed to the importance of considering the question of food as intimately connected with the Temperance principle as regards alcoholic beverages, we think a little inquiry will not only serve to substantiate our position, but to account for those cases here and there occurring, as pointed out by Baron Liebig and others, where a large consumption of the flesh of animals is accompanied by no more than a limited supply of vegetable products, the temperament of the individual being active, he is almost invariably impelled to the free consumption of brandy, or other alcoholic This physical condition, added to the deficiency of moral influence over the appetite, is also most probably the reason why the introduction of ardent spirits has been so fatal to the North American Indian tribes. We think, moreover, that much benefit would result to the Temperance movement, from the practical application of these principles. Much of the difficulty of maintaining and adhering to "the pledge," in numerous instances, being simply to be obviated by a better supply of the farinaceous products of the table, than is commonly procured, and especially in the families of those who require such the most (as reformed drunkards, and others in whose families the appliances and resources of cookery are little understood), these presenting a mild supply of the heat-forming principle for the requirements of the body, to the exclusion of that craving consequent upon a withdrawal of the carbon of alcoholic beverages, previously so readily, though so viciously indulged in.*

On the whole, therefore, we are compelled to believe, that the drinking usages of society have the most intimate connection with diet, and are but the result of erroneously feeding the body in the first instance; the drinking system, with all its degradation and fatal consequences to the lives and happiness of so many millions, being but the natural result of man's preying upon the animal creation, and seeking in the flesh of those he prepares for food, a substitute for the natural food provided in fruits and farinaceous substances. And when sufficient light has been disseminated upon the subject, we cannot but anticipate the time, when all considerations pertaining to the principle and practice of what is now denominated the Temperance system, shall necessarily be embraced in those of the natural food of man.

* In confirmation of our views, we find Liebic remarking (Letters on Chemistry, p. 454.) on the fact, that an unusual amount of farinaceous food was consumed by the guests at the Hôtel de Russie, was consumed by the guests at the Hôtel de Russie, Frankfort, on the occasion of the Peace Congress recently held there, greatly to the astonishment of the Maître d'Hotel, from the numbers present who took no wine, and thus consumed "more of certain dishes, especially farinaccous dishes, puddings, etc."

DIALOGUE ON VEGETARIANISM.

M.—Is it true, Doctor, that you forbid the use of meat?

A.—I have no authority, Madam, to forbid any thing. I am neither King nor

M.—But do you, yourself, eat meat?

A.—A very great deal of one kind of meat, Madam. I mean of the kind which was appointed to mankind at the creation.

M.—I do not understand you.

A.—Have you not read in a very ancient book found in most of our families, that when God had created man, he said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat?" Well, I eat a good deal, I assure you, of such meat as this.

But when you ask me if I eat meat, I

suppose you mean the corpses of slain animals—birds, beasts, fishes, etc. These I have not eaten for a quarter of a century.

M.—How strangely you talk! Well, I should faint away and die if I did not eat

A.—You will probably die if you do eat meat, sooner or later.

M.—You know what I mean, sir. should be so faint and weak without meat, that I could neither work nor stand.

A.—So would the opium eater, without his accustomed stimulus. I have seen a person who appeared to be almost dying for want of his pill of opium. And yet, in about a quarter of an hour after he had got a piece of this narcotic into his stomach, he appeared as well as ever.

M.—Do you mean to say that meat is as

bad for us as opium?

A.—By no means. All I aimed at was to show you that your faintness did not prove the want of nutrition in your system. Opium is not nourishing; a pound of it would never make an ounce of fat, nor even a drop of blood. And yet the opiumtaker, when not under the influence of his favourite drug, feels the same kind of faintness which you feel for the want of flesh meat.

M.—Am I to understand, then, that this faintness which I feel, when I do not have

meat, is not hunger?

A.—That is certainly my meaning.—Faintness, as you call it, is no evidence at all that food is wrong either as regards quantity or quality. I mean it is no evidence of the kind, when unaccompanied by any other symptoms.

M.—What is it, then? Will you be so

good as to explain your meaning.

A.—It is probably a consequence of over stimulation. They who are most given to the use of flesh and other high seasoned and over-stimulating food, are most troubled with it. He who eats the meat assigned him in the first chapter of Genesis, and no other, seldom has any of the faintness of which you speak.

M.—I am not convinced. It does seem to me that this faintness is real hunger. It is certainly removed by taking nourishment; does not this prove that it indicates a want

of nourishment?

A.—I think not. For in the first place the relief comes immediately as you know; whereas it requires considerable time—perhaps hours—to convert the food which is taken into our stomachs into a substance that can nourish the system. It is but reasonable, therefore, to conclude that the feeling of which you speak is a nervous sensation, and has very little to do with hunger, or a real want of the system.

M.—I always thought instinct and the appetite could be relied on, and that the only evil to which we are subjected in connection with their indulgence, is the consequence of excess. Excess is bad, of course, but if ever I enjoy my food or drink, it is when I have this feeling of faintness. Do my appetites, then, tell that which is untrue? And how are we to know a true appetite, and

distinguish it from a false one!

A.—God has, indeed, made man upright; but he has "sought out many inventions." He made him with correct appetites; and it is by no means improbable that in a natural or normal state, all his instincts, appetites, and passions spoke the truth, for they were in harmony with his whole nature. But we have fallen from our first state, and our physical nature is fallen with our moral.

M.—I cannot receive such doctrine as this. You not only make us accountable for the right use of all our appetites, but if you are correct, every improper use of them would be sinful. Now is there not a host of the common actions of life, with which reason and conscience have nothing to do? With regard to the conduct of the appetites, it appears to me we are on a par with the brutes, and that there is no such thing as right or wrong about them.

A.—You have admitted, I think, that excess — as drunkenness — may be wrong. But is there no such thing as excess, till we come to downright drunkenness? You would admit gluttony to be wrong, but is there no such thing as gluttony short of a surfeit? And where would you draw the line in these cases between what is right and

what is wrong?

M.—Suppose I were not able to draw the line in the proper place, does that render it certain that it cannot be done? Indeed, are we not required to do it?—For has not Paul said, that "every creature of God is good," and is to be received with thanksgiving; and again, "eat and drink what is set before you, asking no questions for conscience' sake." And does not this prove that the sin, in these matters pertaining to appetites, must lie only in excess?

A.—By no means. The same apostles whom you have so justly and correctly quoted, say, "Whatever you do, in word or deed, do all in the name of the LORD JESUS;" and still more strikingly; "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Now, if there is any action of our lives—even the reception of a draught of water or a morsel of bread, that does not come under that injunction, I

should like to know what it is.

Nor is there any contradiction in all this. When Paul says, "ask no questions," he is speaking of food offered to idols. His doctrine is; "The fact that it has been offered to an idol does not injure it, in its essential nature; and if it be proper and wholesome food, you need not ask any questions." So of his remark, that every creature of God is good. For he does not say that every creation is a creature of God. *

M.—Your course of reasoning seems plausible; and yet I am not satisfied. If God had not intended the animals for our sustenance, why is it that meat gives us so much more strength than potatoes, turnips, etc.?

A.—It would take a considerable time to answer your question, because it includes a variety of errors. First, you seem to understand, by vegetables, mere esculent roots; whereas all sorts of farinaceous or mealy substances, as bread, rice, peas, beans, etc.,

are vegetables, as well as those to which you refer. Secondly, you mistake excitement for strength. As a general rule, Vegetarians, though less excitable, are stronger and not weaker than other people. Thirdly, you take for granted that I hold the use of animals to be wrong in any circumstances; whereas I only hold that animal food is wrong, because God has given us that which is cheaper, more healthful, and of a better moral tendency.

M.—On one point you are most certainly mistaken—I mean in saying that Vegetarians are stronger than other people. For, according to my own observation—and my sphere of observation has not been small—they are a puny, feeble, set of people. * *

A.—When you say your sphere of observation has been large, you must mean com-Mine has probably been much paratively. larger. Even as a medical man and physiologist, I have been an observer longer than the whole of your existence. * * Now my observation has led me to a very different conclusion from that to which your mind seems to have been led. For though there are very many lean Vegetarians among us, there are some sturdy looking ones; I could give you names to the extent of fifty or a hundred. They are, in truth, much more numerous than could well be expected, when we consider all the circumstances. For almost all the American Vegetarians I have met with are restored invalids—men who have been saved by Vegetarianism, and yet only partly saved. They are mere fragments of humanity. The wonder is, not that they look so ill but that they do not appear worse; comparing them with other invalids, they appear quite to advantage.

But I must state facts on a larger scale. In our own country, where provisions are cheap and abundant, and even in England, Vegetarians, born as such, have been almost unknown. In other countries, however, the case is far different. In Scotland there are thousands who have been brought up essentially on farinaceous food—who have never eaten meat oftener than once a week, if indeed so often in their lives. Among them may be found not a few of the stoutest and most hardy men in the world. *

In France, according to the best human testimony, about twenty million, or almost half the whole population, are essentially Vegetarians. * * The case is not greatly different in Spain, Italy, Austria, Poland, Switzerland, etc. These Vegetarians it is that do most of the hard work of Europe, and who has ever heard of their want of strength? Do the female portions of these countries want strength, who carry burdens of seventy, eighty, or one hundred pounds' weight on their heads,

for long distances? Do the Italian and Turkish male porters give indication of feebleness, when they carry from eight hundred or nine hundred pounds weight on their shoulders; or, in some cases, as Captain Williams of Boston assures me, more than one thousand? yet these are generally bread and fruit eaters.

I might call your attention to the labourers in other nations; I might refer you to antiquity. Did they who built the pyramids of Egypt, and they who carried a weight of Roman armour, heavy enough to crush a modern soldier, even of beef-eating England, though they lived on bread and vinegar, give strong evidence of feebleness? Were the bread-and-cress-eating soldiers of Cyrus, or the Vegetarians of Sparta, deficient in strength and energy. *

In truth, it is because flesh meat does not hold out so long as a bread and fruit diet, that flesh eaters are so much inclined to eat luncheons, to use stimulating drinks, etc. No consistent Vegetarian feels any considerable want of food between his three regular meals; nor finds it difficult to confine himself

to water for drink.

M.—I see plainly that I have not examined this subject, You have had a better opportunity; and perhaps you have better improved your time. There may be truth in what you say. But however this may be, I am fond of meat; and no argument whatever would be likely to overpower my feelings, and prevent me from relishing a good piece of beef, or a mutton chop.

A.—Here is the secret, for truth, like murder, will come out at last. * * *

There is no reasoning against feeling, and inclination, and appetite. These bear away the palm in every contest. The head is higher than the stomach, and should be a kind of helmsman to the physical system, and yet how seldom do we ask counsel of any higher law than mere appetite? * *

M.—There seems to me a little mysticism in all this. However, I am, as I have admitted, a mere novice in the whole matter. Further inquiry may remove my doubt, and

quiet my misgivings.

A.—Not so certainly as correct living. Put yourself under law, for a time, and you will then begin to perceive the beauty, propriety, and majesty of that law. As it is they who have long enjoyed the light, who best know its value, so they know best the value of the laws of health, and therefore of the arguments usually adduced in support of Vegetarianism, who have long obeyed the former and practised the latter.—Abridged, from The American Vegetarian. By Dr. W. A. Alcott.

VEGETARIAN INTELLIGENCE.

WE beg to address our readers to a department of the Messenger, opened in our present number, for the communication of various kinds of intelligence pertaining to We have local Vegetarian operations. always felt that our periodical, hitherto, has been wanting in comprehensiveness of plan, for lack of the means of apprising such of our readers as are practically interested in spreading the knowledge of their system of living, of what others of like purpose were engaged in. The limited extent of information, however, to be arrived at, hitherto, has been our difficulty; but the formation of several Vegetarian Associations, we rejoice to say, removes this, in some measure; and, with other plans we trust we may be able to bring to bear successfully, we trust we shall be enabled to increase the usefulness of our labours, by supplying intelligence of this practical nature, so as to keep up a current report of events and communications pertaining to the actual state of the Vegetarian movement.

Happily, we believe in the principle of community of interest, to be discerned, we think, throughout the whole of nature, and the social history of the world, and have less faith in the doctrine which teaches selfreliance, than in that of mutual dependence. Thus it is, that we have no hesitation in throwing ourselves upon the good-will of our supporters, to maintain us in this new step in Vegetarian communication, never hitherto sufficiently maintained in consecutive notices of Vegetarian information. There is, doubtless, abundance of matter, when the occurrences and suggestions of associated Vegetarians, together with those of the more limited circle, are combined, to enable us to give more or less intelligence of this character, almost without exception, during each month of the year; and all that we would ask of our various correspondents, is, merely that degree of practical faith in the importance of the Vegetarian cause, which shall lead them to report to us the business of their various localities, whatever that may be, with accompanying suggestions naturally arising out of it; leaving us rather to estimate its importance and general adaptability to the general reader, and the demands of the Vegetarian movement, than to decide upon this for themselves.

SOIREES IN LIVERPOOL AND MANCHESTER.

ERE our present number is before our readers, we trust that two important soirées will have been given in Liverpool and Manchester, each embracing a large number of guests, and thus affording many an opportunity of judging, in some degree, of the practice and arguments of the Vegetarian System. The first of these soirées will have been held at the close of the series of lectures in Liverpool already referred to, on the 28th of April, and will have been followed by a similar meeting in Manchester, on the 29th.

It will also be seen, from our announcements, that a similar soirée is about being given in the town of Leeds, on the 6th inst. The importance of such assemblages, and the encouragement they afford to all who are desirous of practising a purer diet than that to which prevailing custom lends its sanction, can hardly be over estimated. We thus hope to hear of other places, such as Birmingham, Sheffield, and other towns, following the excellent examples set by Liverpool and Manchester.

THE MECHANIC'S HOME.

ONE evening in the early part of winter, the door-bell rang with energy, and the servant announced a man who wished to see me. A "man" is one thing with a servant, a "gentleman" another, and a "person" something different from either. The man

stood in the hall, but I wondered why he had not been called a gentleman. I was puzzled where to place him myself. His dress was very neat, but plain and rather coarse. His linen, that badge of refinement, was white, in perfect order, and almost elegant.

Everything about him seemed substantial; but nothing gave me a clue to his position in life. In all outward seeming he was simply When he spoke to me, his address a man. was simple, clear, direct, and with a certain air of self-reliance, the farthest possible from a vulgar bustler.

"Doctor," he said, "I wish you to come and see my child. We fear he is threatened

with croup.'

I put on my hat and prepared to accompany him; for if the case were as he supposed, there was no time to lose. In this disease a single hour may make a life's difference.

In a moment we were in the street and walking briskly up one of our broad avenues. The child, he said, had been playing out of doors, had eaten heartily at supper, gone to sleep, and waked up a short time since very hoarse, with a choking cough. The case was a pretty clear one, and I hurried my walk still more, and in a few moments we were at the door. We went up, up, up, to the fourth story. The last flight of stairs was carpeted, and a small lamp at the top lighted us up. An excellent and very durable kind of mat lay at the door. You will see

in time why I give these little particulars.

I entered the open door, and was welcomed by a rather pretty and remarkably tidy and industrious woman, who could have been nobody in the world but the wife of the man

who had summoned me.

"I am glad you have come so soon," she said, in a soft, pure accent. "Little William seems so distressed that he can hardly breathe," and the next moment, as we passed through a narrow passage where he lay, I heard the unmistakeable croupy sound, that justly carries such terror to the parent's heart.

"Is it the croup, doctor?" asked the father, with a voice of emotion, as I bent over the child—a fine boy, three years of

"It is certainly the croup, and a pretty violent attack. How long is it since you

thought him sick?"

"Not above an hour," was the calm reply. It was made calm by a firm self control. She was very pale, looked at the mother. but did not trust herself to speak.

"Then there is probably but little danger," I said; "but we have something to

Have you the water here?"

The husband went to what seemed a closet, opened two doors, and disclosed a neat pine bathing tub, supplied with Croton. This was beyond my hopes; but I had no time to wonder. The little fellow was in a high fever, and labouring for every breath. Taking him from his little crib, where he lay on a nice hair mattress, fit for a prince to sleep on, I took off his clean nightclothes, stood him in the bath-tub, and made his father pour full upon his neck and chest three pails of cold water, while I rubbed him briskly with my hand. He was then wiped dry, and rubbed until his whole body was in a flame. Then I wrung a large towel out of cold water and put it around his throat, and then wrapped him up in blankets. The brave little fellow had borne it all without complaint, as if he understood that under his father's eye no harm could come to him. fifteen minutes after he was wrapped in the blankets he was in a profuse perspiration, in a sound slumber, and breathing freely. The danger was over—so rapid is this disease, and so easily cured.

Happiness had shed a serene light upon the countenance of the father, and thrown over the mother's face a glow of beauty. looked upon them, and was more than ever puzzled where to place them. There were no marks of high birth or superior breeding -not the shadow of decayed gentility about It was rather the reverse, as if they were working up from a low rank of life to a

higher.

I looked around the room. It was the bed-room. Everything in it was perfectly orderly. The bed, like the crib, was excel-Everything in it was perfectly lent, but not costly. The white counterpane did not cost more than ten shillings, yet how The white beautiful it looked! window curtains were shilling muslin, but their folds hung as richly as if they were damask—and how very appropriate they seemed! The bath, with its snug folding doors, I knew had not cost, plumber's bill and all, more than ten dollars. The toilet table, of an elegant form and completely covered, I had no doubt was white pine, and cost half a dollar. The pictures on the wall were beautifullytinted lithographs—better, far better, than oil paintings I have seen in the house of millionaires; yet they can be bought at Goupil's, or Williams and Stevens', from three to five shillings, and a dollar a-piece had framed them. The floor had a carpet that seemed to match everything with its small, neat figure, and light chamber colour. It was a jewel of a room, in as perfect keeping in all its parts as if an artist had designed it.

Leaving the boy to his untroubled sleep, and giving directions for his bath, on his waking, we went into the other room, which was differently but just as neatly arranged. It might have answered for a parlour, only it had a cooking-stove, or an artist's studio, or a dining room. It was hung with pictures—heads, historical pieces, and landscapes; all such as a man of taste could select and buy cheap, but which, like good books, are invaluable. And speaking of books, there was a hanging library on one

side of the chimney, which a single glance assured me contained the very choicest trea-

sures of the English tongue.

The man went to the bureau, opened a drawer, and took out some money. is your fee, doctor?" he asked, holding the

bills so as to select one to pay me.

Now I had made up my mind, before I had got half way up the stairs, that I would have to wait for my pay—perhaps never get it; but all this had changed .- I could not, as I often did, inquire into the circumstances of the man, and graduate my price accord-There he stood, ready to pay me, with money enough; yet it was evident that he was a hard working man, and far from being wealthy, I had nothing left but to name the lowest fee.

"One dollar does not seem enough," "You have been at more trouble than to merely write a prescription."

"Do you work for your living?" I asked,

hoping to solve the mystery.

He smiled, and held out his hand, which showed the unquestionable marks of honest toil.

"You are a mechanic?" I said, willing

to know more of him.

"Take that," he said, placing a twodollar note in my hand, with a not-to-be-refused air, "and I will gratify your curiosity; for there is no use in pretending that you are a little curious."

There was a hearty, respectful freedom about this that was irresistible. I put the note in my pocket, and the man going to a door, opened it into a closet of moderate size, and displayed the bench and tools of a shoe-

"You must be an extraordinary workman," said I, looking around the room, which seemed almost luxurious; but when I looked at each item, I found that it cost

very little.

"No, nothing extra. I barely manage to earn a little over a dollar a-day. Mary With the house-work to do, helps some. and our boy to look after, she earns enough to make our wages average eight dollars a week. We began with nothing—we live as

All this comfort, this respectability, this almost luxury, for eight dollars a week! I

expressed my surprise.
"I should be very sorry if we spent so much" said he. "We have not only managed to live on that, but we have something

laid up in the saving's bank."

"Will you have the goodness," said I, "just to explain to me how you do it?" for I was really anxious to know how a shoemaker and his wife, earning eight dollars a week, could live in comfort and elegance, and lay up money.'

"With pleasure," he replied; "for you may persuade others, no better off than I am, to make the best of their situation."

I took a chair which he handed me. We were seated, and his wife, after going to listen to the soft and measured breathing of little Willie, sat down to her sewing.

"My name," he said, "is William Carter. My father died when I was young, and I was bound out apprentice to a shoemaker, with the usual provision of schooling. as well as most boys do generally at school; and I was very found of reading. I made the most of my spare time, and the advantage of the Apprentices' Library. Probably the books that helped me most were the sensible writings of William Cobbett. Following his example, I determined to give myself a useful education, and have to some extent succeeded. But a man's education is a lifelong process; and the more I learn, the more I see before me.

"I was hardly out of my time when I fell in love with my Mary there, whom some people think very pretty, but whom I know

to be very good."

Mary looked up with such a bright, loving smile, as to fully justify some people in their

"When I had been one year a journeyman, and had laid up a few dollars (for I had a strong motive to be saving), we were married. I boarded at her father's, and she bound shoes for the shop where I worked. We lived a few weeks at her home; but it was not our home—the home we wanted; so we determined to set up housekeeping. It was rather a small set up, but we made it I spent a week in house-hunting. Some were too dear, some too shabby. At last I found this place. It was new and clean, high and airy, and I thought it would I got it for fifty dollars a year—and though the rents all around have advanced, our landlord is satisfied with that, or takes it in preference to risking a worse tenant. The place was naked enough, and we had little to put in it save ourselves; but we went cheerfully to work—earned all we could—saved all we could—and you see the result."

"I see; but I confess do not understand it," said I, willing to hear him explain the economies of this modest and beautiful

"Well, it is simple enough. When Mary and I moved ourselves here, and took possession, with a table, two chairs, a cooking stove, a saucepan or two, and a cot-bed, with straw mattress, the first thing we did was to hold a council-of-war. 'Now Mary, my love,' said I, 'here we are; we have next to nothing, and we have everything to get, and nobody but ourselves to help ourselves.'

"We found that we could earn on an average, eight dollars a week. We determined to live as cheaply as possible, save all we could and make ourselves at home. Our rent was a dollar a week-our fuel, light, water-rent, and some little matters a dollar We have allowed the same amount for our clothing, and by buying the best things, and keeping them carefully, we dress Even my wife is well enough for that. satisfied with her wardrobe, and finds that raw silk at six shillings a yard is cheaper in the long run than calico at one shilling. That makes three dollars a week, and we had still our living to pay for. That costs us, with three in our family, just one dollar a week more.'

"One dollar a piece?"

"No — one dollar for all. You seem surprised, but we have reckoned it over and over."

"It cost more at first, but now we have learned to live both better and cheaper—so that we have a clear surplus of four dollars a week, after paying all expenses of rent, fire, light, water, clothing, and food. I do not count luxuries, such as an evening at the theatre, a concert, or a treat to our friends when we give a party.'

I know a smile came over my face, for

he continued :-

"Yes, give a party; and we have some pleasant ones I assure you. Sometimes we have a dozen guests, which is quite enough for comfort, and our treat of chocolate, cakes, blanc mange, etc., costs as much as two dollars; but this is not very often. Out of our surplus—which comes, you see, to two hundred dollars a year; we have bought all you see, and have money in the bank."
"I see it all," said I; "all but the living.

Many a mechanic spends more than that for cigars, to say nothing for liquor. Pray tell

me precisely how you live."
"With pleasure. First of all, then, I smoke no cigars, and chew no tobacco, and

Mary takes no snuff."

Here the pleasant smile came in, but there was no interruption, for Mary seemed to think her husband knew what he was about and could talk very well without her aid.

"I have not drunk a glass of liquor since the day I was married, except a glass of wine about four times a year, on Christmas, New Year's, Fourth of July, and Willie's birth-day. The last is our especial holiday. I had read enough of physiology to make up my mind that tea and coffee contained no nutriment, and was poisonous besides, and I tried a vegetable diet long enough to like it better than a mixed one,

and to find that it agreed with me better, and as we have read and experimented together, of course Mary thinks as I do."

"But what do you eat and drink!" asked, curious to see how far this self-taught philosopher had progressed in the laws of

health.

"Come this way, and I will show you," he said, taking a light and leading the way into a capacious store-room. "Here first of all, is a mill, which cost me twelve shillings. It grinds all my grain, gives me the freshest and most beautiful meal, and saves tolls and profits. This is a barrel of wheat. I buy the best and am sure that it is clean and good. It costs less than three cents a pound, and a pound of wheat a day, you know, is food enough for any man. make it into bread, mush, pies, and cakes. Here is a barrel of potatoes. This is hom-Here are some beans, a box of rice, Here is a barrel of tapioca, macaroni. apples, the best that I can find in Fulton Market. Here is a box of sugar, and this is our butter jar. We take a quart of country milk a day, I buy the rest of our living by the box or the barrel, where I can get it best and cheapest. Making wheat, eaten as mush or bread, and all made without bolting—and potatoes, or hominy, or rice, the staple, you can easily see that a dollar a week for provisions is not only ample, but allows of a healthy and almost luxurious For the rest, we eat greens, vegetables, fruits and berries in their season. In the summer we have strawberries and peaches, as soon as they are ripe and good. Mary will get up a dinner from these materials at the cost of a shilling, better than the whole bill of fare at the Astor.'

I was satisfied. Here was comfort, intelligence, taste and a modest luxury, all enjoyed by an humble mechanic who knew how to live, at the cost I have mentioned. How much useless complaining might be saved-how much genuine happiness enjoyed -how much of evil and suffering might be prevented, if all the working-men in New York were as wise as WILLIAM CARTER!

I never shook a man or woman by the hand with more hearty respect than when I said "Good night" to this happy couple, who, in this expensive city, are living in luxury and growing rich on eight dollars a week, and making the bench of a shoemaker a chair of practical philosophy.

Reader, if you are inclined to profit by this little narrative, I need not write out any other than the injunction of Scripture, "Go and do likewise."—New York Sunday

Times.

VEGETARIAN PROGRESS.

Ir will be seen from the reports of our present number, that the Vegetarian Soirées of Manchester and Liverpool took place as anticipated, and we doubt not with useful results, on each occasion.

We have also to call attention to the Soirée held in the town of Leeds, on the 6th of May; and though the first meeting of this kind, we cannot but remark, that the whole arrangements reflected the greatest credit upon the Leeds Association, who, having adopted the routine of arrangements pursued in relation to the Manchester Soirée, were, in degree, equally successful, in giving general satisfaction to about 250 guests assembled to take part in Vegetarian inquiries.

An important meeting in the town of Sheffield took place on the 9th ultimo, when the arguments of the Vegetarian principle and practice were very happily presented to the attention of a large audience, in the Lyceum, by the President of the Society, and Mr. Alderman Harvey of Salford; this promulgation, followed by the reports of the press, having, as we have reason to know, much interested both the numerous inquirers and the public at large, whilst forming a most advantageous announcement of the objects of the Vegetarian Society.

We also rejoice to learn that a large meeting

is proposed for the town of Birmingham, about the time of the issue of our present number, and earnestly hope, that the assemblage on the occasion, may experience a similar conversion from erroneous impressions as to what really constitutes Vegetarianism, to that hitherto so happily experienced whenever a similar full and faithful exposition to the one proposed has been made, and become equally favourably impressed with the merits of the system to which their attention will be directed.

In addition to the lectures delivered by Mr. Bormond in Liverpool and Leeds, a lecture and a meeting have also been secured in the district of Accrington; and we have also to notice the formation of a London Vegetarian Association, particulars of which will be found in the report of Local Operations for the past month. We derive encouragement from these facts, from the knowledge that the Vegetarian System is too practical in its nature, and too forcible in its reasoning, to be overlooked by the intelligent and practical; and thus we doubt not, that excellent results will be shown to follow such meetings as these to which we have referred.

We regret that our space prevents us doing more than allude to the meetings at Leeds and Sheffield, the matter of which we are compelled to defer to a future number.

GENERAL AGENCY.

WE find that the extensive arrangements recently entered into by the Liverpool Association, for the delivery of a series of lectures by Mr. Bormond of Halifax, have terminated with all the useful results anticipated, as well as the similar effort undertaken on the 2nd May, in connection with the Vegetarian Association at Leeds, where it will be found, from our recent report of local operations, that many Vegetarians are congregated.

The opinions respecting the most important means of spreading a knowledge of a system like that of Vegetarianism, are necessarily different. Some there are, who object to join any public organization, and trust altogether to social influence, believing that they thus serve the cause of truth better than by uniting their influence to that of others in the usual appliances of associated labour. No doubt, as we have recently taken occasion to show, the combined efforts of the Vegetarian Society depend upon the knowledge of the individual, and his competency powerfully to advance the arguments of the system in the social circle, whilst zeal is brought to bear in distributing information by tracts, and otherwise. The importance

of general agency, however, cannot be overlooked, when the results of even a few more or less limited attempts of this kind (as instance those in the town of Leeds), are fairly estimated; and whatever can be done in the social circle by the efforts of individuals, such general teaching can only be undertaken under the combined influences and resources of an organization, in connection with which, as it seems to us, the public duties of life can best be discharged.

General agency in the Vegetarian cause, we thus doubt not, will, from this time, be more required; and we would recommend our friends not to be in the least doubtful of the result, because such labours are not altogether free from the imputations more or less justly attaching themselves to hired services. No doubt, instances of the most undoubted philanthropy will always be found amongst those whose services are gratuitously rendered, the adage of "one volunteer being better than two hired men," being true here as in other cases; but, taking the world as it is, we fear we shall for some time be obliged more or less to pay our way to the happy results foreshadowed in the benevolent purposes of those who would have all good things "without money and without price." In the meantime, therefore, we cannot but heartily commend the consideration of the subject of general agency to all the centres of Vegetarian operations; and doubt not, that now there are individuals in the Vegetarian Society who can well and successfully devote their attention to the teaching of the principles of the system, where arrangements are judiciously undertaken, "the labourer will always be worthy of his hire," and that benefit, present and future, will result to such localities in the application of teaching of this kind. It is in this way that the Temperance movement, commencing in the most unlettered ranks of common life, has plodded its way to its full acknowledgement as a social system essential to the redemption of the fallen condition of the lovers of unnatural drinks; and much of the labours

of the Peace movement-maligned though they have been—have been so eminently The world has many philansuccessful. thropists to contribute of their means to good purposes, but few with the requisite qualifications to give time, as well; and thus, the good deeds of the world, have, in three-fourths of the efforts of public teaching, to be done by proxy. All, therefore, required, is to secure good arrangements, and make a judicious selection of the agents employed, and the results of such efforts, as proved by the experience of other movements, cannot but be favourable to the cause of Vegetarianism.

A word, whilst we are upon this subject, to the more isolated members and friends of the Vegetarian cause. Meetings and lectures are longed for, as we are made aware, from time to time, in various localities, where there is no opportunity of bringing public teaching to bear without the assistance of the Society, or that of some neighbouring association. In all such cases, we recommend our friends immediately to make known their demands to the Secretary of the Vegetarian Society, as well as to the Secretary of the nearest Local Association, and to repeat the demands, from time to time, till they are attended by the desired success. Where a public agent cannot at the time be supplied, private individuals, in many cases, might render assistance, whether by several agreeing to hold a meeting in such place, of by one delivering a lecture. All that is required, indeed, for every locality where the public teaching of Vegetarianism is desired, is, first, to distribute tracts, so as to make the public acquainted with the existence of the Vegetarian Society, and communicate something of the knowledge of its principles and objects; and then following this, with the solicitations for aid above recommended, we doubt not, in every case, the required assistance will be rendered, and as certainly, where measures are judiciously taken, the result will be satisfactory, and will lead to more established progress.

THE ANNUAL VEGETARIAN FESTIVAL.

Our readers will perceive, that the Annual Meeting of the Society, and the Vegetarian Banquet following it, are again to be held in Salford, Manchester. The advantage of this arrangement is obvious, when the convenience of the greatest number of Vegetarians is considered; and we doubt not that the assemblage will equal, if not surpass, those of previous occasions, the general Vegetarian spirit secured, more than counterbalancing the advantages of the favourable impression to have been produced by choosing Leeds, or any other locality, where considerable numbers of Vegetarians could still have been congregated.

The announcements in relation to the intellectual bill of fare, are to be issued only about the time of our publication; but we learn they are likely to be such as to maintain the high interest, both to Vegetarians and strangers, hitherto secured by the public festivals of the Society.

The progress of Vegetarianism in Great

Britain, has probably never been so general, since the formation of the Society, as at present; and, certainly, there have never before been such strong calls upon the adherents of the movement to exercise zeal and discretion in the maintenance and furtherance of the practical inquiries set on foot. This is an additional reason why members of the Society should use every effort to meet and "renew their strength," at the approaching Annual Meeting; and since the convenience of the great majority is already consulted, we trust that great mutual benefit will result to larger numbers of Vegetarians than have ever met together on like previous occasions; whilst intelligence, combined with the charity and love which are pre-eminently identified with Vegetarianism, is made widely operative, through their labours, in sowing the truth in the minds of the public, whom it is, as it has ever obviously been, the object of the Society to serve.

REPORTS OF MEETINGS

THE supplementary portion of the Messenger of the last few numbers, will be found to bear ample testimony to the amount of matter reporting the public operations of the time, and will be observed to be somewhat more than convenient for the insertion of matter pertaining to other departments of the Messenger, notwithstanding the increase of our last two numbers, by one half the usual number of pages. For the next few months, however, we fear, that, even in the event of continuing the increased number of pages, the matter to be reported will still more or less exclude essays, and other articles, usually forming a leading part of our pages. We trust, however, that whilst the general Vegetarian reader will inevitably find recapitulation in the arguments of Vegetarianism, to the exclusion of matter of, probably, greater interest, that the objects and usefulness of these

AND LOCAL OPERATIONS.

reports will be seen in relation to the public at large; each number of the *Messenger* being made a vehicle of public instruction in various localities, and the information of one month visiting one distant part of our country, whilst that of a succeeding number is principally disseminated elsewhere.

As stimulating to greater exertion in connection with different centres of Vegetarian teaching, we have, also, had to devote more space than we anticipated to the reports of local operations; and though this should be continued for the next few numbers, we trust, that if from the press of this matter, we are again prevented inserting articles in the ordinary routine of our plan; the practical interest and usefulness of these reports to Vegetarians, will be an apology to the general reader, if required, for the space taken up by them.

THE VACCINATION EXTENSION BILL.

Our incidental remarks upon the bill | at present before Parliament, for making

Vaccination compulsory, will already have been noticed.* Since our comments, however, we have received communications upon the subject, and find that the opinion advanced by us, is held strongly by other Vegetarians, whether adherents of the Reformed Practice of Medicine, or of the Water-cure. We are, therefore, happy to communicate, that steps are being taken by some Vegetarians, for petitioning against the bill: and we believe that opportunities will be given to many others who may wish to add their protest, to what seems to us to be not only an unnecessary, but an unjustifiable means of interfering with the private rights of the individual. No such enactment, we think, can long be made absolute; and the prayer of the petition proposed,

* Controversialist and Correspondent, p. 11.

is for exception in favour of those, who, not being of a dietetic system which unquestionably makes the body susceptible of the attacks of small pox (but who, by adherence to the natural diet of man, not only secure for themselves exemption from this, but other diseases), should not be compelled to submit to the process of vaccination, in common with those who, by their dietetic errors, may have made this process neces-As already remarked by us, the subject, unfortunately, is not generally understood, even by Vegetarians themselves; but one good result of the petition proposed, even though ineffective in its prayer, will be the registering of the protest of members, of the Vegetarian movement, whilst, at the same time, procuring the incidental notice of their principles.

VEGETARIAN INFORMATION ON THE CONTINENT.

It will be remembered, that the views and objects of the Vegetarian Society, were more or less promulgated on the Continent, through the wide notice given to the Vegetarian Soirée at Freemason's Hall, London, at the time of the Great Exhibition. Following this, one of the leading Parisian journals noticed the Vegetarian system—the comments made being reproduced in one of the London journals of largest circulation.

In addition to the above, a portion of the Messenger has been translated into German. and published in Berlin. But what we have more particularly to call the attention of our readers to, is the publication of a series of articles in the recent numbers of the principal agricultural journal of France. The matter of these notices, as we find it in the Echo Agricole, is, principally, a translation of a series of articles which recently appeared in the Liverpool Mercury, with the accompaniment of letters and comments on the part of the contributor and editor. The articles in question, give one of the fairest and most friendly expositions, as the "Vegetarian system," which has hitherto been placed before the public; noticing nearly all the leading arguments used by Vegetarians, as obviously gathered from the reports of meetings, but more especially under the impression produced on the mind of the writer, from the consideration of the "Introduction to the Vegetarian System," in the recent edition of the Vegetarian Cookery.

We have no doubt, that this notice of the French journal, will, of itself, be productive of great good, and will lead to the recognition of kindred spirits in France, as did the notice of the London meeting already referred to. We learn, also, that a portion of the matter translated, have been put before the public in the notice of a French Almanac, and that the whole is likely to be reproduced in the pamphlet form, for the perusal of our French neighbours, and if this excellent suggestion should be carried out, it will, doubtless, from the description and conclusive reasoning employed, tend considerably to introduce a notice of our system to the Continent. The original articles, however, we should be happy to see reprinted, for circulation in the interests of the Vegetarian Society.

VEGETARIAN ADVOCACY.

Those of long-established Vegetarian habits, can well remember times of much less tolerance in regard to peculiarities of habit, than those in which we have the advantage of living. To be of Vegetarian habits of diet many years since, was almost to be looked down upon, and to be required to apologize for venturing to deviate from the opinions and practices of others.

Now, however, that the world is progressing in knowledge and freedom of action, this intolerant spirit, with many other disadvantages of the past, has almost disappeared; and with all who examine the Vegetarian question, the reason and force of arguments are found to be altogether different to what was anticipated. But it is interesting to observe, that with the change of opinion and the weight of arguments in support of the Vegetarian system, the prevailing spirit of its advocacy is still benevolent, and seeks rather to lead others from the disadvantages of mistaken habits, than to reproach the practices of the world as voluntarily evil. This, in fact, is, in itself, a prima facie case for the morality of the system itself.

We are aware it may be sometimes a question with those who consider the progress of the Vegetarian movement, whether the teaching of its principles should not be accompanied by "more energetic measures to convince others of the evils of the mixed diet system"; whether, in short, there is not too much charity in the advocacy of Vegetarian principles. We think, however, that any conclusions of this kind are mistaken. and cannot be arrived at by a careful consideration of the practices of society; but, that any other advocacy than that of the greatest tolerance and faith in the good intentions of men, could not be adopted by those who are imbued with the spirit, and fully apprehend the benevolent objects, of the Vegetarian system.

It is quite true, that exceedingly strange customs can be quoted as having prevailed in different phases of history, and even of that of nations which rank as the most civilized;

and that to suppose that reason could have regulated the conduct in each of these cases, is impossible. But still we see that concurrent habits and practices of the time, even here, have each had their effect in supporting such customs; and guided by the charitable conviction, that men, in the main, mean to regulate their conduct in accordance with what they see to be best, we see no reason for not manifesting the greatest consideration for those who believe in the importance of such an erroneous practice as that of the mixed diet system of living, and the more so, as the great majority have never even had an opportunity of inquiring into the merits of any other system of diet.

We have therefore no faith in attempts at teaching Vegetarian views which must necessarily give offence; but think that the charity which generally characterizes the public and private efforts of Vegetarians, is decidedly identified with the progress of the movement, and forms an essential feature of the only advocacy that could be consistent with its spirit and objects. Again, as far as we are enabled to compare the results of the more combative and aggressive modes of treating the practice of consuming the flesh of animals as food, with those of the milder system, which provokes no hostility, we are fully convinced, that the shortest and most successful way of producing conversion from the prevailing custom of society in relation to diet, is to lead the observation and reflection of those who are desirous of considering the question, to observe the inconsistency of the one practice with the natural tastes and theoretical reasonings in support of the other; and we would even go so far as to hazard the opinion, that where this fails to lead on to further inquiry such as may result in change of practice, the combative and more aggressive method of directing attention to the Vegetarian system, could not but be attended with a more notable want of success, producing, as it necessarily does, resistance to what is sought to be advanced.

THE EARLY PRACTICE OF VEGETARIAN DIET.

As the principles and objects of the Vegetarian Society become more dissemminated, and the numbers of experimenters are yearly increasing, we cannot fail to observe the increasing importance of a sounder practice in those who first adopt the change from a mixed diet, to, what is called by them, the Vegetarian system of living.

In numerous instances, the change of practice consists merely in attempting to live upon a meagre and insufficient diet, such as probably formed the least nutritive part of the former mixed-diet practice. The disadvantages of such a practice will generally be found to centre in the want of a knowledge of the Vegetarian preparations of food, and in the difficulties experienced in breaking into the social routine of the provision of the family, not to mention the additional difficulties where direct opposition has to be met, from the mistaken impression that Vegetarian diet will necessarily impair the health.

As the system becomes known, the experiments made without rule or reason becoming numerous, failure in many cases cannot but

be experienced; and this is one of the disadvantages to which the Society must continue to be subject for a long time to come. But what we have reason to deprecate most, is a matter easily to be avoided, where there is intelligence and good will sufficient to take advantage of the knowledge to be arrived at, and pertains to Vegetarians themselves. It is the want of information, and erroneous teaching of Vegetarians themselves, which we would blame as the most fertile source of failure in those who take up the system from conviction of itsimportance, whether as a philosophical or benevolent practice of living.

The more we consider this subject, the more important we see it to be, to make vigorous efforts to spread greater knowledge amongst Vegetarians themselves, as to the necessity of prescribing only those plans of diet which will be simple and safe to all who may please to make any trial of their diet; and we hope, shortly, more fully again to direct attention to this question, certainly one of the most important, and most powerfully affecting the interests of the Vegetarian movement.

ABSTRACTS OF THE REPORTS OF MEETINGS.

We are happy to call attention to our report of the meeting held in Sheffield, and consider it of advantage that one of the numbers of the present volume of the Messenger should contain as complete an exposition of the popular arguments supporting the Vegetarian system, as is here presented. Such matter abstracted from the various speeches of previous meetings, has been found most effective in spreading a knowledge of the Vegetarian System in Manchester, Liverpool, Birmingham, Sheffield, and elsewhere, where the Vegetarian question has recently been presented to the attention of the public in connection with some influential meeting. However successful a single meeting may be, its numbers within the hearing of Vegetarian teaching, are, of course, trifling, as compared to those without it; and even without the influence of the newspaper reports following

such meeting. By the judicious distribution of tract matter similar in spirit and teaching to that of the meeting, however, a great additional effect is produced in the minds of many most favourably constituted for givingattention to Vegetarianism. Information, too. coming at the time when the public attention is aroused to the subject, the fullest advantage is thus given to the effort made to advance a knowledge of the principles and objects of the Vegetarian movement. It is to this, principally, we doubt not, that the unusually sustained interest in the Vegetarian question may be traced, in the towns abovenamed, and we hope that our friends will take advantage of the opportunity of distributing a comprehensive tract of the nature proposed, which we trust will be found important, and of the greatest assistance to all who are zealously engaged in the Vegetarian cause.

THE SIXTH ANNUAL MEETING OF THE SOCIETY.

WE are happy to communicate to such of our readers as have not been able to take part in the recent festivitives in Lancashire, that the circumstances which attended the Sixth Annual Meeting of the Vegetarian Society, have been, in all respects, both beneficial and gratifying to those taking part in them; and altogether successful, in relation to the public at large.

The Annual business Meeting of the Society, held on Thursday July 28th, was preceded by a tea-party, and Vegetarians from London, St. Ives, Birmingham, Liverpool, Leeds, Chester, Accrington, Stockport, Bowden, and other places, as well as many residents of Manchester and Salford, being present on the occasion. The business features of the meeting were highly interesting, and we are happy to learn, that the report of the whole proceedings, embracing that of the officers of the

Society for the past year, is likely to be published, by anticipation of the period when, hitherto, it has been in the hands of members; and will, doubtless, thus have its importance recognised by the Society generally.

The results of the election of officers of the Society for the present year, will be seen from the prospectus on our cover, the change made having relation to the office of Secretary.

Several practical suggestions, on the subject of the resources of the Society, were made; and if we mistake not, the result of these will be increased efforts on the part of members generally, to support the officers of the present year in their labours; the general character of the meeting being such as to prognosticate increased activity in every way calculated to advance the movement.

THE RECENT VEGETARIAN BANQUET.

ALL who were present at the Banquet given in celebration of the Sixth Annual Meeting of the Society, will no doubt agree with us, that its success, in every respect, was complete. Remembering, as we well do, the happy characteristics of the similar banquet and meeting held in the same Hall in 1852, we could not, in our most sanguine anticipations, have desired a happier commencement of the Vegetarian year of 1853, than one of equal interest and usefulness. The general conclusion, however, of all present on the evening of July 29th, seems to be, that the beautiful arrangement of the Hall, completeness of the entertainment, with the usefulness of the addresses delivered, as well as the prevailing Vegetarian spirit of the occasion, and the obvious happiness of the guests, surpassed all previous assemblages of the kind.

Each year's experience, doubtless, adds much to the knowledge requisite to secure the success of these large meetings; but, whilst completeness of arrangement was manifest in all that related to the recent

Banquet, the progress of the Vegetarian movement could be distinctly recognised, in the facility and confidence with which the greatest strangers to the Vegetarian System took their practical parts in the proceedings of the evening. As the Society progresses, there is obviously less and less difficulty in addressing its theories and practice to the attention of the world, and many may be found, who highly enjoy these entertainments, now, who could not a few years since have taken a single step in researches pertaining to a Vegetarian bill of fare, nor have encountered arguments in the least antagonistic to the "good things" identified with "old English cheer." This is all highly satisfactory, and an additional proof to the rest, of the soundness of the Vegetarian theory; which, in prescribing a diet free from the flesh and blood of slaughtered animals, promises, at the same time, greater satisfaction, and greater gustatory enjoyment. For the incidents of the occasion, however, we must refer our readers to the report of the proceedings, in our present number.

POPULAR OBJECTIONS TO VEGETARIANISM.

Ir is a fact, that the popular objections to Vegetarianism, are with great difficulty removed, and retain their hold of the mind even after attention has been given to a consecutive course of argument establishing both the theory and practice of the system. Difficulties of this nature, it is but reasonable to expect; because we see, on every hand, that the strongest impressions made upon the mind, have relation to prevailing customs, even without a step of examination or reasoning having been resorted to, by way of substantiating their advantages or disadvantages. It thus behoves Vegetarians, not merely to be able to advance the arguments of their system, but to be able to meet and explain the most ordinary objections, since these are found to present themselves to the minds of nearly every person to whom the question of abstinence from the flesh of animals is first introduced, the force of the real arguments on which the question of Vegetarianism depends, being often materially impaired, or lost, for want of a satisfactory solution of them.

The most popular objection to the Vegetarian System, is drawn from the supposed teaching of Scripture, and Vegetarians, in their defence of their system in this particular, are frequently misunderstood, and taken to urge their practice of diet specially on these grounds, on which they commonly only enter when thus assailed by quotations from Scripture. In this character of objections, it unfortunately happens, that those least of all desirous of finding reason in the system, in believing themselves specially interested in its opposition (as the butcher and others, whose interest it is to supply the flesh of animals), are most prominent. Without there being any code of opinions necessary to be adopted previous to entering upon Vegetarian practice, it is obvious, however, that when the system is assailed by attempted arguments from Scripture, it loses nothing of its force and importance,

but has its strength in relation to external arguments, materially established by an intelligent study of the principles of Scripture, so far as they have direct or collateral bearing on the question at issue. Undoubtedly, it is easy to show from Scripture, that the practice of consuming the flesh of animals as food, has prevailed, at least amongst many of the inhabitants of the earth, as is observed from the historical portions of the Bible, even if we except the practice of certain sects of the Jews, who seem to have been traditionally abstainers from the flesh and blood of the animal creation. The same observation of Scripture history, however, shows, that if the mere practice of individuals whose history is recorded in Sacred Writ, is sufficient to sanction the consumption of the flesh of animals as food, equal sanction can be drawn to substantiate war, capital punishment, slavery, and other institutions of ancient origin, now repudiated and denounced in the Christian professions of the world. This difficulty into which the most philanthropic of mankind have commonly been thrown (principally in relation to the existence of slavery, capital punishment, and war), is, however, no real impediment; and now urged against the Vegetarian philanthropist, is no valid objection in the path of the latter. We but learn from these difficulties presented to the advancement of mercy and truth in the world, that a high principle has been overlooked, essential to the sound interpretation of Scripture, in the neglect of the fact, that whilst Scripture is the guide of mau's moral and spiritual being, many of the events recorded in the history of nations and individuals are not intended by any means as examples, but rather as warnings, and that it is all-important to the consistency of a Christian course of life, as well as that of an external existence in accordance with the high principles and maxims of Scripture, to be careful whence we draw our authority for the opinions and conduct by which our lives are to be regulated.

THE ANNUAL MEETING BANQUET.

VEGETARIANS have reason to congratulate themselves upon the extended notice given to the proceedings of the recent Vegetarian Banquet, in the Town Hall, SALFORD. Many of the London papers have given more or less attention to these, among which are to be most prominently mentioned, the Daily News, and Lady's Newspaper, the latter of which accompanied a report of considerable length, by a portrait and biographical sketch of the President of the Society. It is interesting to observe, that these notices become more and more ordinary features of communication, and in proportion as a knowledge of the principles of the Vegetarian movement becomes further extended, this will, no doubt, be accompanied by a still wider promulgation, "what shall we eat," being of most practical and enduring attention, in all orders of society.

We find that similar notice has been given in some of the leading provincial papers, by the publication of abstracts of the report of the proceedings at the Salford Banquet (reference to some of which will be found in our Controversialist pages of the present number); and, for the most part, we have reason to believe, in such form as Vegetarians cannot take exception to. The discussion of Vegetarian principles undoubtedly leads to the most desirable results; and where, in one or two of the instances referred to, a little less consideration is accorded than that which the temper and benevolence of the Vegetarian advocacy is entitled to, it but calls forth an additional occasion for considerately remembering the weakest side of the argument of dietetics, reminding each one that to teach truth which in itself opposes prevailing erroneous customs, cannot fail to be here and there more or less offensive, and that this will continue to be so as long as there are some who prefer adherence to things as they are.

AMERICAN ANNUAL MEETING.

ANTICIPATING the arrival of the American Vegetarian of the 15th September, we are happy to learn from the Philadelphia papers. that the Annual Vegetarian Meeting and Festival were held on the 24th and 25th of August, and that a more than usual measure of success was secured in this appeal to the reason and practical attention of the American public. Numerous and attentive audiences were present at the meeting held on the evening of the 24th, after transacting the business of the Society, as well as on the following day, when a large number of guests were assembled at Kensington, one of the suburbs of the city, where an excellent banquet was given, the arrangements of every kind being amply provided for by a committee of ladies and gentlemen of established experience in all the details necessary to secure the success of the entertainment.

Remembering the disappointment experienced in the city of New York, on the

occasion of the last Annual Meeting of the American Society, when no banquet or festival of any kind marking the occasion was given (dependence being placed solely on "the feast of reason and the flow of soul"), and our conviction expressed, that the present year's festival, if held in Philadelphia, would be productive of a very different result, we have additional cause for satisfaction in the complete success which seems to have attended the whole proceedings.

We regret that our information, hitherto, does not enable us satisfactorily to present an abstract of the speeches delivered on this interesting occasion; and we are therefore compelled to wait the arrival of the authentic report, when we trust to draw attention to as much as may be of interest to our British readers, and especially to an address of the American Society to the people of the United States, that seems to have been a prominent feature of the deliberations of the Annual Meeting.

POPULAR OBJECTIONS TO VEGETARIANISM.*

ONE leading feature of the greatness and beneficence of the CREATOR, is apparent in the merciful provision, which enables his creature man to exist in other phases of life, whether spiritual, moral, or physical, than those which have been originally stamped upon his constitution, but in which, of course, he can alone attain to the highest state of happiness. Looking, then, to the teaching of Scripture as a guide upon the question of diet, we see that man, in his primitive condition (doubtless not less gifted than the inferior creations of the Deity, with instincts leading him to a character of food in precise relation to the physical wants of the body), had his food appointed, and that this food, from the period when all things were declared "to be good," maintained its prevailing characteristic in the early history of man; and it is of interest to observe, that the great majority of mankind-extending to more than two-thirds of the earth's inhabitants-in the leading characteristics of diet, still practically, if not intelligently, adhere to this natural To cite instances, dietetic constitution. therefore, from the practice of mankind subsequent to the period assigned to the fall of man from the primitive order of his condition (as to take example from the phases of the degraded history of the Jews), is just as fallacious upon the question of diet, as it is to support the systems of war, slavery, capital punishment, and the putting away of wives, with other institutions of like nature, the key to the explication of which is strikingly presented by the great propounder of the Christian system, in the great fact, that these things were "permitted" for "the hardness of men's hearts," though "they were not so from the beginning."

Tried by this standard, the Vegetarian System stands out in prominent relief from all other dietetic customs whatever; and the more forcible does its teaching become, when it is found, in the researches of the sciences of anatomy and physiology, that the

"fruits, roots, grain, and succulent parts of Vegetables," which "appear to be the natural food of man" in the nineteenth century, are precisely the character of food presented in the dietetic code of the earliest page of history. Chemistry, again, harmonizing with these declarations of the greatest minds of times past, shows that all the nutritive particles of food whatever, are of vegetable origin, exist in the greatest abundance in the products of the earth, and are only to be had thence simply and directly; whilst dependence upon the flesh of animals for these, is but indirectly to derive the identical particles of nutriment which animals obtain from vegetables, and at an enormous sacrifice in relation to economy, which completely condemns the flesh-eating practices of society, when contrasted with the directness, simplicity, and cheapness peculiar to the ordinations of Providence.

Whilst, therefore, the consumption of the flesh of animals as food is not merely possible, but obviously a means of living, in which at least comparative health and strength may be maintained, an intelligent observation will but lead to the conclusion, that it is one of those systems, like many others, resting upon the adaptability, though opposed to the adaptation of the human body; and, as regards the sanctions for its use to be drawn from Scripture, that they are all of that character which pertains to the permissions of man's life, in inferior phases of existence, or to the tolerance of the customs of society less essential to be reformed in peculiar states of men's minds, the error of the practice thus standing as one of the many things which could not be spoken to man in an inferior period of his history, because only compatible with his greater intellectual and moral progress. Out of an objection, we have thus a striking additional evidence, tending to commend the Vegetarian system to the attention of the world.

* Continued from page 40.

PREDISPOSING CAUSES OF DISEASE. THE

WE have great pleasure in directing the attention of our readers to the following lecture, by Dr. Viettinghoff of London, recently delivered before the HAHNEMANN Medical Society, the matter of which will be found of the greatest interest, as well as most useful in leading to the consideration of what constitutes a sound practice of diet, most importantly influencing the general condition of the body, whether in infancy or adult age, in relation to attacks of disease :-

"Mr. Chairman and Gentlemen:-Since I proposed to bring before the last congress the subject of the predisposing causes of disease, I have been much pleased to read in the xxxvi number of the British Journal of Homeopathy, papers anticipating my views, one of which is by Dr. Russell, on Psora, and another by Dr. Fearon, On the Preventive System of Medicine; which the latter writer said, that it was more than ten years since he thought of 'erecting that system,' and that several homeopathic practitioners, with one exception, concurred in his idea, admitting at the same time, that to them this idea was a new one.

"My mind has been pre-occupied with the subject which I am about to develope When first not less than seventeen years. I was acquainted with the principle of 'Similia similibus curantur', my mind was struck with the idea that it comprised something besides and beyond the simple cure of disease—something greater and more worthy of philanthropic pursuit and philosophical investigation. This idea grew with years and experience, but I am not as yet satisfied with its maturity; I bring it before you such as it is, hoping that abler men—and men who have more effectually organised their views than I have—will take it up and crown this great undertaking with success. In the meantime, I cannot help rejoicing to perceive that the truth of the principle of homeopathy has opened a large field for serious inquiries, and has already engrossed the attention of homoopathic practitioners upon the achievement of the glorious aim of emancipating the human race from bodily and mental disorders, as far as art can ever hope to attain these ends.

"My humble propositions for inquiry,

"1stly. The predisposing causes of disease, whether inherent or acquired?

"2ndly. Can they be prevented or eradicated? And

"3rdly. Does homeopathy, in its princi-

ple and practice, tend to attain this desirable consummation?

"All the Pathologists from Coelius and HIPPOCRATES, down to Sydenham, Mor-GAGNI, and the late Dr. FLETCHER, defined the predisposing cause of disease to be some permanent condition of the body, which, though insufficient under ordinary circumstances to produce a morbid change, still, in coöperation with an exciting cause, will result in such an issue, and that the consideration of such predisposing cause includes the consideration of the age, sex, temperament, idiosyncracy, and the habit of the body, however induced.

"Dr. S. HAHNEMANN, in his Treatise on Chronic Diseases, has ascribed all bodily disorders to the existence of three viruses, namely Syphilis, Sycosis, and Psora; without taking into consideration either the predisposing cause itself, or the conditions of the body above stated.

"The authors on scrofula, and Dr. Lugol amongst them, have given us a long catalogue of the forms of scrofula, assigning several causes somewhat indefinitely as the original sources of this morbid condition: but from these otherwise excellent treatises, we do not acquire any clear idea of the

actual predisposing cause.

"Life or vitality consists in the sum of the characteristic actions of organised beings, performed in virtue of specific susceptibility, acted upon by specific stimuli, says Dr. FLETCHER; and as this susceptibility, and these stimuli, when natural, are regarded respectively as the predisposing and exciting causes, as it were, of HEALTH, so it is from some deviation from the natural susceptibility that every predisposing cause, and from some deviation from the natural stimuli that every exciting cause of disease takes its rise, and it is with such abnormal conditions that it is coeval.

"It has been already satisfactorily proved, that irritability or vitality, or the specific susceptibility to life, is the property of the solids in the animal organism, and that the immediate seat of it is the 'odylic' grey matter in the organic and sensiferous systems of nerves; consequently, it is in the change of integrity of these systems of nerves, that it is the most rational for us to look for the

predisposing cause of disease.

"However nervous influence may be generated, or by what means soever such results may be brought about, says Dr. Billing, we know that the energy of the parts of the body depends upon irritability or vitality, which is communicated to them by the nerves in conjunction with the ganglia, brain, and spinal cord; that while parts are supplied with nervous influence, they retain their

power of action, and no longer.

"The exhaustion, then, or degeneration of the nervous irritability, constitutes the general and original predisposing cause of diseases; and if we take the theory of inflammation recognised as the proximate cause of almost all the bodily disorders into consideration, we are strongly corroborated in that conviction, for we know that the enlargement of the capillary vessels in which inflammation consists, cannot take place if the nerves that incessantly contract them preserve their integrity; we are also well aware that, while those minute branches of the blood vessels preserve their size and tone, all goes on well, but when their action is deranged, disease commences, often prefaced by pain, or other disorder of the nerves.

"Under these circumstances, and with due regard to such pathological facts founded upon actual anatomical investigation, we are forcibly led to conclude that the predisposing cause of disease is not inherent but acquired, and that it consists in the loss of integrity suffered by some parts, or by the aggregate structure of the nerveus system. I might here have stated a great many causes, which, under the present artificial arrangements of mankind, spring up from various sources, and exhaust and degenerate vitality in the human race; but I fear I must leave the description

of them for another opportunity.

"I have already urged in the foregoing observations, that irritability is only one of the conditions necessary to life, and that to produce the phenomena of which life consists, another condition, namely, the existence of certain stimuli, is requisite, and that when irritability and the stimuli are natural, they reproduce the state called HEALTH, and vice In order, then, to preserve that general condition of life in health in its integrity, we must try to find out how to choose and how to direct stimuli necessary to produce life and to preserve health; I mean, of course, such of the stimuli as are subject to our control, in order that we may preserve the normal balances, and obviate either excess or deficiency.

"The shortness of the time at my disposal, and the purpose of this essay, will not permit me to pass in review all the stimuli necessary to produce and preserve life, in order to see how the misapplication of each of them may disturb the balance of the human economy; I only beg to call your attention to the stimulus of ALIMENT, as far as it is necessary, not only for stimulating, but for the provision of that nourishment which is essential to the distribution of solids

to the various tissues, and more especially to the nerves; and as it is upon that stimulus that Pathologists have laid the greatest emphasis in speaking of various disorders of the *primæ* viæ, and of their numerous sympathetic extensions.

"From the time of HIPPOCRATES down to the period when the illustrious HAHNEMANN flourished, the aliment of man had been but very little taken into account by the generality of the medical profession; it was HAHNEMANN who, in his *Treatise on Chronic* Diseases, tried to regulate the diet of man by selecting his food, and by discarding from it medicinal substances used as condiments, and stimulating drinks, among which, besides alcoholic liquors, he included tea and coffee.

"Aliment, over which man has a thorough control (not like caloric, light, electricity, and air), was regarded and treated more as a subject of mere conjecture and speculation than as a scientific and matter-of-fact investigation; and it has been asserted over and over again, without any sound ground it seems, that man is, in reality, ordained by nature to be an omnivorous animal; that, indeed, he must have animal food in order to be what he ought to be; that man undoubtedly being a locomotive animal, par excellence (for whom the whole universe is spread abroad), as such, was endowed by nature with a happy adaptability to live under any climate. and thrive upon any kind of aliment, for the purpose of subsisting under the pressure of circumstances, without much injury to his But if we proceed a little further with this inquiry, it also becomes apparent, that the same adaptability (although perhaps in a less degree) is bestowed upon other animals; to wit, the horse, cow, sheep, and others, which being herbivorous by nature, have been trained to like and to live upon animal food.

"In consequence of this doubtful controversy, and the neglect of proper investigation into this subject by the generality of the medical profession, a section of the community not at all connected with the profession or practice of medicine, following a school of philosophy of their own, set themselves to inquire into the multiplied sufferings of man, and adopted the rule of Pythagoras, in default of any more available means of controverting the evils which they sought to avoid; and these men assert, that comparative anatomy, physiology, and pathology, supported by experience, conjointly prove that man by nature was not designed to subsist upon animal food, and that almost every disorder was brought on him by this mistake; they have consequently abandoned that diet, and replace it by that consisting of farinaceous

material, and fruit; and some of the members of this school are really no bad examples of the truth of their theory; and are remarkable for vigorous and uninterrupted

good health.

"I had an occasion, when occupied with the pathology and the treatment of croup, in the paper that I had the honour to read before this Society (Vol. ix of the British Journal of Homocopathy), to state, that I was in possession of some of the most remarkable evidences, which tended to prove positively enough that the children who were strictly prohibited the use of animal food, have not only never had an inclination for it, but have been almost free of all the disorders commonly attendant on childhood; and when I say almost, I must not be misunderstood; for it is obvious that the total exemption could only accrue, if the same abstinence had been observed by three or four (or more) succeeding generations; inasmuch as, although the children be not otherwise individually exposed to the deleterious action of the animal diet, they yet inherit a portion of the predisposing mischief from the parents, who have not been subjected to the same management.

"Having proceeded to collect the memoranda of my own experience on this interesting subject, I was not a little gratified, a short time since, to notice, in Mr. Hogg's remarks, On the Management of Infancy, in reference to diet and regimen, that he has also ascertained beyond a doubt, that measles, scarlet fever, difficulties in various stages of dentition, were all mitigated by abstinence from animal food; and it would be perhaps not out of place to remark here, that Hahnemann attributed the origin of the above-stated disorders of childhood, to the virus of psora, and Lugol to that

of scrofula.

"Now it is evidently my province here, first of all, to determine what may be the remote predisposing cause of disease; because, as the object we have in view is to remove the fons et origo mali, to eradicate the cause, and to prevent disease, we cannot definitely set about this work without first ascertaining the nature of this primitive cause. And as we must not rest satisfied with mere assertion upon a subject which so materially involves the best interests of our physical existence, let us examine for ourselves into the real state of the facts.

"Naturalists, such as LINNÆUS, CUVIER, RAY, HOME, LAWRENCE, BELL, and others, have clearly demonstrated, that the teeth of man (upon which, as it appears, the whole question of aliment stood) have not the slightest resemblance to those of carnivorous

animals, except that their enamel is confined to the external surface; and as such they are not fit to masticate flesh; and further, it is also proved, that the remainder of man's digestive organs do not at all resemble those of carnivorous animals, and that they are as closely as possible analogous to those of So much for naturalists. thologists, in general, have found and insisted upon it, that besides the general predisposition to certain diseases produced by the use of animal food, this food has given rise to some individual disorders, the principal of which, besides fever, are in the PULMONARY organs, laryngitis, pleurisy, etc., in the INTESTINAL CANAL, pharyngitis, inflammation of the gullet, gastro-enteritis, worms, cholera, diarrhea, hæmatemesis, and tympanitis; in the URINARY ORGANS, nephritis, calculi, and diabetes; in the MOUTH, scorbutus; in the skin, urticaria, schirrus, and many other disorganizations of the epidermis and mucous membrane; in the organs of voluntary motion, gout, rachitis; to which have moreover to added many functional diseases, such as asthma, dyspepsia, gastrodynia, colic, delirium tremens, palsy, and nervous apoplexy. It has also been determined by the same pathologists, and, amongst others, by such men as Hippochates, Galen, Hufeland, Abernethy, Cullen, and Gregory, that many of the above-stated disorders have been alleviated, or altogether arrested, by abstinence from animal food; and it is a general rule amongst medical practitioners, to suspend the use of animal food in every inflammatory disorder.

"Dr. Cheyne, in his Natural Method of Curing Disease, and Dr. W. Lambe, in his Reports on Cancer and Scrofula, have satisfactorily proved the practicability of arresting the progress of those disorders, and the complete cure of them by the prohibition of animal food, and the adoption in its stead of farinaceous and fruit diet. Mr. Hogg speaks of a child afflicted with scrofula, completely cured by the same means; and I am acquainted with a gentleman who was perfectly cured of chronic pleurisy by simple abstinence from animal food, when

all other means had failed.

"As recently as the 20th January, 1849, Mr. Isaac Lionel Crawcour delivered before the Physical Society of Guy's Hospital, a lecture on Diet, and its Influence in the Prevention and Cure of Diseases, the purport of which was—1st, to examine what was the most natural food of man; 2nd, what food is in general use, and the effects produced by such food; and 3rd, the food in its relation to chemistry, and its effects in the prevention or cure of disease. In this

inquiry, he satisfactorily demonstrated the correctness of the views of those who assert, that animal food has a tendency to cause, or to aggravate many disorders, and that many very untractable diseases, amongst which such, for instance, as diabetes, have been alleviated, and even arrested, by the prohibition of animal food, and that farina and fruit constitute the only natural diet of man.

"Well acquainted as we are with the writings of HAHNEMANN, on Chronic Diseases, and Lugol on Scrofula, it would be needless for me to enumerate diseases therein contained; but I must here observe, that reasoning upon the evidence to which I have all ided, it seems to be conclusive, that very (if not all) of the chronic disorders which HAHNEMANN has attributed to psora, and Lugor, with others, to scrofula, are more or less induced, sustained, and aggravated by the use of animal food; and I sincerely believe that both HAHNEMANN and Lugor might have come to a similar conclusion, had their minds been brought closely to bear upon this section of the inquiry with more particular attention. The Treatise of HAHNEMANN on Chronic Diseases, Lugol's on Scrofula, and Sylvester Graham's Lectures on the Science of Human Life, and Dr. Fletcher's Rudiments of Physiology and Elements of Pathology, are indeed worthy of the attentive study of every gifted man; but as it is incumbent upon us as guiders of the people in this respect, to take those matters into our very serious consideration, let us proceed with this inquiry still further.

The chief office of the stimulus of aliment, in the animal economy, is the reproduction of healthy chyle constituting the serum of the blood, to be transferred to the remotest parts of the body, in order to reëstablish the particles wasted in the economy, in the wear and tear (to use a familiar expression) of the vital

action.

"The whole of the viscera of the subthoracic region of the body, are altogether devoted to the preparing and refining of chyle and the blood. CHYLIFICATION, SANguification, and Purification, are the sum of their offices. Chylification is the process by which the food is received, comminuted, and digested into chyle. Sanguification is the process by which the chylified material is conveyed into the veins, to be carried to the organs, whose office is to elaborate the blood; and purification is the process by which the purer portion of the blood and serum are separated from the less pure matter contributed to the elaboration, and are conveyed into the circulation, for distribution through, and the nourishment of, all parts of the body; and by which also the less pure matter is eliminated or excreted, partly for ejection,

and some residue of better quality to be restored to the chylopoietic viscera, to serve as a menstruum both for preparing the new chyle, and for its reintroduction into the

laboratory of the blood.

Chylification is performed by the stomach, and by the small and large intestines; sanguification by the mesentery and the thoracic duct; purification by the pancreas, spleen, and the chylopoietic organs; the liver in the whole process having an important office to accomplish. The worthless serum is then conveyed to the kidneys, the urinary bladder, and the corresponding blood to the gallbladder and the intestine, to be excreted and eliminated. The pure and adaptable portion of the food being thus made up into chyle, and separated, is conveyed by the thoracic duct into the left subclavian vein, where it enters conjointly with the internal jugular vein, and then by the medium of the heart, it is conveyed into the arteries, and propelled, until from these larger vessels it is transmitted to the ultimate capillary vessels.

"From this brief sketch, we may see that the stimulus of aliment supplies and stimulates all the abdominal, thoracic, and cranial viscera, and refills each organ with new particles, to replace the waste resulting from the incessant vital motion going on in the animal economy. The stimulus of aliment plays thus an important part in the animal

organism.

"As I previously stated, I came to the conclusion, that whatever tends to exhaust the nervous energy, operates as a predisposing cause of disease; and as the proximate cause of disease is an inflammation, it remains here to inquire, how far animal food (putting aside all that has been said about it, and concerning the impurities and disorders to which the animals which we consume are subject) is likely to cause it. We can only form an absolutely correct estimate of this possible influence, by the sensation we experience after partaking of it; just as we would judge of the medicinal properties of the drug by symptoms which we observe to result after trying it upon a healthy subject. Now, it is obvious, owing to the general use of animal food, that this method of test is nullified, and therefore, as is the case with all investigations in which the real facts themselves are concealed, or occult, we must needs argue from proximate analogies. deed, analogies are in science too often the necessary substitutes for facts, under similar Dr. BILLING, in order to circumstances. prove that the capillary vessels depend upon the nervous influence for their contractile action, says, that blushing is perhaps the most unequivocal proof, that an excitation of nerves is the cause of sudden dilation of the capillary vessels. 'It is not the action of the heart,' he says, 'alone which causes partial blush; for first, the heart often acts with more violence, without causing blushing; and secondly, the blush is partial; whereas, when the mere action of the heart causes increased redness of the skin, as from exercise, it is not partial, as it is in blushing from mental emotion. And this, which is sudden weakness of the capillaries, has been commonly attributed to the increased arterial actions and determination to the face.' I attribute this giving way of the capillaries, to deprivation of the nervous influence, which being diverted or expended in the brain more freely by mental emotion, for the moment, robs the capillaries of the force of their energy.'

"The same phenomena take place in every part of the body, whenever the nervous influence, contracting the capillary vessels, is

withdrawn.

"In inflammation we generally observe the following stages:—1st, the constriction; 2nd, the dilatation; and 3rd, the disgorgement, or the restoration to the natural state of the capillary vessels by some abnormal

secretion.

"Fever being a common attendant on inflammation, the sensations which attend it are; first, that corresponding with the constriction of the capillary vessels, viz. shivering; secondly, those corresponding with the engorgement, and dilatation of those vessels; viz. the fulness and the heat of the body: and thirdly, as the consequence of increased irritability, the feeling of collapse and asthenia, followed or reversed by the abnormal secretion in some parts of the body; according to the degree of reaction, and the power of the exciting cause.

"Dr. RICHERAND and a great many others, have supposed, that a degree of constitutional disturbance is indispensable during the process of digestion, and have stated that the system is subjected, as the result of every meal, to a species of miniature fever. They might as well have said, that it was a real fever, and inflammatory process; a process, constituting a proximate, and if often repeated, a predisposing cause of all bodily disorders.

"Now this point admitted, and the series of sensations enumerated as dependent, first upon a diverted activity of nervous energy, and subsequently upon a constriction, dilatation, engorgement, etc., of the capillary vessels, being identified with the earliest stages of disturbance, it is clear that the species of aliment which acts as an excitant in this manner, most palpably is that in which we may identify the proximate or predisposing cause of disease.

"The analysis of sensations may lead to the determination of the hypothetical point, as to whether or not animal food stands in this relation; whereas the decided sensation of lacking a stimulating aliment, which is felt by those who forego the use of animal food after habitual use, is a decided proof, that it does act in such as an excitant.

"RICHERAND'S words are: 'While the alimentary solution is going on, a slight shivering is felt, the pulse becomes quicker and more contracted; the vital power seems to forsake the other organs, to concentrate itself in that which is the seat of the digestive process. As the stomach empties itself, the shivering is followed by a gentle WARMTH, the pulse increases in frequency, and then insensible perspiration is augmented. Digestion brings on, therefore, a general action analogous to a febrile paroxysm.' Then he adds: 'this fever of digestion, noticed already by the ancients, is particularly observable in women of great sensibility,' and, I will say, of great nervous debility; and there is a strong desire in them, a few hours after their meals, and during the state of reactionary prostration (the result, it must be noticed of all excitants), for a new stimulus, which is generally relieved in this country by a stimu-

lating decoction of tea.

"Dr. Billing, speaking of the substances which produce the electroid action of muscles, and are here named stimulants, which weaken and even annihilate the galvanoid action of the capillaries, says: 'Observe the effect of the astringent sedative, green tea, on the galvanoid capillary action of the brain, where, either from stimulants or fatigue, the latter has become relaxed, and the individual drowsy; the pulse is weakened, whilst the energy of the mind is restored, and continues until, if in excess, the astringent which has at first contracted the capillaries to a normal state, reduces them below that, and the weakess or delirium of inanition ensues, just as delirium tremens recurs in drunkards, when the fermented liquors, which the brain has been so long accustomed to, being left off, the pulse becomes weak, and the capillaries contract too much, through which delirium (tremens) of inanition takes place.' 'The action of these agents on the capillary organization,' he proceeds, 'is temporary stimulant, and consequently exhausting. HAHNEMANN, in his Treatise on Chronic Diseases, page 29, says, that 'the increased irritability of the muscular fibre, and the nervous excitability consequent upon the use of coffee and Chinese tea, has given an additional impulse towards the multitude of chronic sufferings.' This is obviously the action of all stimulants, or more properly excitants,-

one great evidence of the truth of the homeopathic doctrine, in which we hold that the secondary action of every stimulus employed, should be alone taken into account; and as animal food is the most decidedly stimulant or excitant, it is obvious that it would have the most decided tendency to exhaust the nervous energy; and in exhausting the nervous energy (as I have before argued), to predispose the system to every variety of disease.

"Moreover it may be remarked, that all these sensations of shivering, drowsiness, and exhaustion, proved by the want of a new stimulus, being generally and more apparently felt after meals consisting of animal food, we should necessarily come to the conclusion, that that species of diet is prone to promote inflammatory action, and as such contributes to the generation of a great many disorders (of which the proximate cause, as we have seen, is a simple inflammation) which had hitherto, however, been attributed to other, and often very indefinite causes, merely in default of closer and more logical investigation.

"It will be useless for me to say much upon the methods of preventing and eradicating the diseases which now afflict mankind, inasmuch as the practicability of these desirable objects is now no longer doubted by any qualified homeopathic practitioner, and inasmuch as the principle of action in

that respect is firmly established.

"Homeopathy, rejecting the means and substances used in Allopathic therapeutics, which act detrimentally upon the nervous system, and tend to exhaust the essential energy without which vitality sinks,—by regulating the provision of aliment, and the general hygiene (as far as these are means, or methods of obviating many mischiefs), and by employing specific remedies against disorders now in existence, has the power to prevent and eradicate the predisposing cause itself; and being prepared to adopt the efficacious aid afforded by mesmerism, hydropathy, etc., when these are applicable, in effecting the ultimate cure, and the emancipation of mankind from the bodily ills, and consequently, also, from the mental disorders which arise out of the last-named, as sympathetic results.

"Man was not made by nature to suffer. His ills were acquired through ignorance, that original sin. Science, however, it is felt, will free him eventually from those sufferings, to which his own folly and superstition have hitherto made him the martyr.

"I am perfectly aware of my inability to do justice to a subject of such importance and magnitude as this. Indeed, it would require a large volume, and an able writer, to treat it as it ought to be treated; still, I hope that it may have the effect of inducing men to think-men, who, if there be any good in the remarks which I urge upon your attention, will be prepared to adopt the merit, and point out the errors, without reproaching the author for them. Such men, I feel I am addressing; men worthy to be the disciples of our great teacher, whose motto was: In certis unitas, in dubiis libertas, in omnibus charitas.'

"Gentlemen, it is understood, that the first duty of a good physician is to teach the people how to preserve their health; the second, to cure disease. Yet, since the days of Hippocrates to our own, all that has been effected, has consisted solely in the object of curing actual disease, without any regard to its prevention. Hence, from earliest tradition of Egypt until comparatively modern times, and the announcement of HAHNEMANN'S brilliant discovery, the history of medicine was a tissue of ignorance and folly, error, and absurdity; and only serves to demonstrate the absence of that knowledge upon which alone an enlightened and successful system of medicine can be founded, and to show to what extent a noble science can be degraded and perverted from its high capabilities of good to almost unmitigated mischief by the gross ignorance, superstition, and cupidity of man. I am happy to say, we have, I hope, nothing in common with those errors, which every man of philosophical understanding must perceive and condemn.

"Yet we have a heavy duty to perform; we have to crush that old rotten edifice of deception, backed, as it is now, with the large number of its satellites, and the prejudices of the ignorant public; to sweep the rubbish away, and to build in its place a new temple of truth, wherein the honest and conscientious might freely teach without hesitation or apprehension; where the new discoveries in science will be hailed with joy, and no proscription of individuals, differing from us in opinion, be known; where instruction will be willingly proferred to such as are willing to learn; and blame attached to none; where errors should be pitied and kindly corrected."

We hope, ere long, to have a further opportunity of extracting matter from the researches of Dr. Viettinghoff, on the prevention of disease, considering, that the interests of Vegetarianism are likely to be served thereby, in its being shown how favourable this practice of diet is for maintaining the normal condition of the

body.

RENEWAL OF VEGETARIAN ACTIVITIES.

With the opening of the season for public gatherings of all kinds, we are happy to see our most earnest Vegetarian friends in their places, actively preparing for their respective routines of useful labour.

Our Scotch friends, as will be seen from our brief report of operations in the city of Glasgow, have, with characteristic forethought, taken time by the forelock, and had an important meeting in the Merchants' Hall, as well as a large Vegetarian-Soirée, during the past month, at which the President of the Society, and Mr. Alderman HARVEY of Salford, were present. We commend their forethought to the attention of others of our friends, seeing that they took advantage of the recent visit of these gentlemen to the Peace Conference in Edinburgh; and the more so, as a little timely attention in the same direction, would frequently procure assistance from our friends more prominently engaged in advocating their principles.

The Association in Glasgow, we are happy

to find, now starts afresh in its activities, and with the opening of the question of Vegetarianism on this broad scale, and the publicity given to the report of the meeting and Soirée in eight or ten widely circulating newspapers, the labours of the Association cannot be other than prosperous. A general impression of the arguments of Vegetarianism is now spread abroad in this business capital of Scotland, and it only requires steady attention to be secured by regular local meetings, not merely to maintain, but essentially to advance, the good impression already produced.

We are happy to find, also, that a Vegetarian Soirée is about being held in Liverpool, and that the Association in Birmingham is also engaged in preparing for a large meeting, to be followed also by a Soirée on a large scale. Leeds and Manchester are also organizing their activities; the former of these places having been engaged, for some time past, in spreading their knowledge.

PUBLIC OPERATIONS IN AMERICA.

We call attention to our abridged report of the proceedings of the American Annual Meeting. We are happy to see that our friends are labouring to good purpose, and earnestly hope, that the suggestions thrown out in relation to a more careful organization of the adherents of Vegetarianism, will meet with much more careful attention than they have hitherto been thought worthy of. This is a question of immense import to the public at large, as well as having intimate relation with the activities of individual

members of the Society, the sympathies and benevolence of Vegetarians never being so fully aroused, as when they unite their names and influence in the benevolent object of spreading a knowledge of their system for the benefit of the rest of the community.

We also find, that a grand Vegetarian Banquet has been given by the New York Association, to the delegates of the recent Temperance Convention, at which upwards of 300 guests were present.

THE BIBLE AND

An idea has obtained to some extent among a portion of the friends of Vegetarianism, and even with a few Vegetarians also, that the Bible affords us no authoritative instruction as to what we should eat or what we should drink; that it has no bearing upon the subject of dietetics, nor was it given, as they suppose, to be a guide to the human family on any matters of "a secular character." Persons entertaining such notions respecting the sacred Scriptures, tell us that any attempt

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to sustain Vegetarian principles by the precepts recorded therein, is to drag the Bible from its legitimate sphere, and that any reasoning from such premises, however plausible, are "altogether fallacious."

We have been at some trouble to ascertain the light in which several adherents of the above principles look upon the testimony and authority of the Bible;—whether they considered it a revelation of the will of God to mankind, unfolded for their guidance in

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the paths of practical morality and religion? And we have been surprised to find among these a pretty general disposition to deny the sacredness of its origin, or the obligatoriness of its precepts, and a reluctancy to receive it as anything higher than a book of "Primi-

tive History."

The Divine authority of the Bible we have always believed, and endeavoured to disseminate. We are persuaded it is either to be received as a "rule of faith and life," or as a "cunningly-devised fable." If the former, wherever it is believed, it must have an influence on the every-day lives of its receivers, and tend to call into activity a spirit of devout obedience unto its principles; if the latter, it can give no sanction or authority to any cause worthy of human investigation.

We know not on what authority the opinion is founded, which represents the Bible as not treating on dietetics. We are astonished that any one, having the least claims to intelligence or general literary information, can entertain for a moment the sentiment that the Scriptures do not condemn the eating of flesh as inimical to the wellbeing of man. Let any impartial person take his Bible and Concordance, as we have done; beginning with the injunction, "Behold I have given you every herb bearing seed; and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat;" and let him examine each passage, for and against flesh-eating, in progressive order, until he reaches the termination of the book of Revelations, and he will be fully satisfied of the "fallaciousness" of the conclusion, that the Bible does not condemn the practice. Let him note all the passages that relate to eating and drinking, and the evidence against the use of flesh-eating will be found to predominate most astoundingly. We urge inquirers into the Scripture testi-The mony to make the trial for themselves. time will be well spent, and they will be greatly benefited.

On its having been discovered by such a process, that the Bible does treat on "eating and drinking"; and admitting the book to be received as "a rule of faith and life," it follows as a necessary conclusion, that our lives must be more or less influenced by its teachings, according as our faith becomes practically "living faith," as displayed in our conduct and conversation. We are well aware of the possibility of its precepts being admitted as matters of professional faith only, when at the same time their application to the thoughts and affections, the motives and the actions, are not maintained; but deductions of this nature are nowhere sanc-

tioned in the sacred oracles. All faith to be saving and efficacious, must be living, practical faith. We remember being present on a certain occasion, when a friend of ours, the owner of a large cotton factory, was taking in and examining the work of the spinners he employed; several were passed and approved; but coming to the work of one who besides being a spinner was also a class leader and a local preacher, our friend said, "What kind of work is this? There is neither reason nor religion in such work as this!" To which, the man replied, he did not know that either religion or the Bible had anything to do with cotton spin-"Then," said our friend, "your ning. religion and appreciation of the Bible precepts are not likely to do you or the community much good." If the Bible be not intended to teach us to live and conduct our "secular affairs" according to its just, merciful, and righteous precepts, we can see no possible advantage the possession of its testimony can be to the religious world.

It is, however, contended that the arguments in favour of Vegetarianism, based upon the testimony of science and history, are "unanswerable." Granted. But is this the conclusion to which even scientific anatomists, and chemists, and historians, have generally arrived? By no means. Thousands entertain opinions the very re-They will refer you to facts in anatomy, in physiology, in chemistry, and in history, as they understand them, from which they are confirmed in the practice of flesh-eating. A single orthodox work upon any of these sciences cannot be referred to as advocating the principles of Vegetarianism plainly and openly. Why is this so? Simply because "It is not more safe to go to the sciences for arguments" in favour of Vegetarianism and in opposition to flesh-eating, than it is to go to the Bible itself for the same purpose. The principles of abstinence from flesh-eating are as clearly taught in the one as in the other, and there are as great difficulties and diversities in reading correctly the "Book of Creation," as there are in rightly interpreting that of Revelation. Both are out-births from the Divine mind, and as such will always harmonize with each other, when correctly understood. If Creation and Revelation did not harmonize in all their well-authenticated teachings, the All-wise Creator of the universe would contradict himself, and shew himself to be a God of confusion rather than a God of order, and one who "doeth all things well."—American Vegetarian, by the Rev. Wm. METCALFE, D.D.

APPROACH OF THE CHOLERA.

We earnestly wish that our flesh-eating brethren of the community, were relieved from much of their fear in relation to the scourge with which the European world is again threatened, and to which many, even in some parts of our country, have already fallen a sacrifice. The popular impression is, that Vegetarians, of all others, ought to dread the approach of the Asiatic cholera most, whilst, practically, they are found to have experienced little if any of the common fear so general amongst those who believe that they subsist upon a more advantageous diet, no records being presented of Vegetarians having been attacked by it.

A safe system of medical treatment seems most sadly needed, notwithstanding the several occasions there have been for both studying the disease and bettering the practice commonly pursued in relation to medical applications. The attention of our readers has already been directed to one method of treatment, which it seems has been found very efficacious, recently, in Newcastle, and we will endeavour, in our coming number, to direct attention to another, more particularly successful, we believe, than any other, resting as it does in the principle that the vegetable kingdom provides both the natural food of man, and also the natural remedies to restore him when the normal condition of the body has been disturbed.

Notwithstanding the grave evils of this visitation, however, it cannot be overlooked, that

much that will be essentially useful to the community springs out of it, in relation to the improved sanitary condition of the people, as regards the cleansing and ventilation of their dwellings, and the removal of nuisances; and if to the general practice pursued in these matters, the simple instruction were given to partake only of such substances as are found to agree best with the stomach, all would be done that could be most effective; and we cannot conclude our brief remarks on this subject without expressing our conviction that great evils have resulted from the erroneous instructions of the Board of Health, tending to lead people to abjure the portions of the fruits and vegetables formerly partaken of, and subsist almost exclusively upon fleshmeat and bread. The disturbance of the system thus occasioned, in its being deprived of its usual amount (far too small though it might be for complete safety) of the antiseptic juices of vegetables and fruits. in numerous instances having invited the very attacks of cholera which were intended to be avoided by the procedure adopted.

To our own friends, it will be known, that the customary use of sound vegetables of all kinds, with the free use of fruit, along with the other features of their diet, is best of all calculated to relieve them not merely from the morbific influences which produce cholera, but even, for the most part, at least, from any fears respecting the disease.

JOINING THE VEGETARIAN SOCIETY.

In the present aspect of Vegetarianism, and with the great number of persons, who, under the conviction of the correctness of the principles and practice of Vegetarian diet, come to adopt the system practically, it is matter of surprise that many of these should still withhold their names and personal influence from the organised Vegetarian movement. Want of consideration on the subject is, no doubt, principally operative in these cases; since many of those, now most active as members of the Vegetarian

Society, were of this class previous to the claims upon them being made clear to the apprehension.

Others, again, no doubt, object to cooperating with the members of the Society, under the erroneous impression, either that some "pledge" is required as to the continuance of the practice, or that some code of opinions is a feature of co-operation; whereas, the slightest notice of the bond of union, recognised by the Society, shows, that the qualification of previous abstinence from flesh as food, and conviction of the usefulness of the Vegetarian system of living, together with the active desire to make known its advantages to the public, comprises every thing to which the individual, joining the Society, commits himself. It is thus that co-operation may be secured to the movement, by adhesion on the part of every one who, from any reason whatever, sees it good to carry out the Vegetarian system of living, the arguments pertaining to the practice of each—be there few or many—being left entirely to the perceptions and freedom of the individual.

The two classes of objectors to organization here noticed, are, however, to be associated with another, who, with a very different object, profess to stand out from organization. As adherents of the Vegetarian system, these feel themselves, notwithstanding, better able, from their isolated position, to advance the Vegetarian cause, than if they committed themselves by membership to its more or less professed advocacy.

No doubt the difficulties of the first of these two classes, are to be overcome by the communication of information pertaining to the claims of the Society, and to its features and organization, with the satisfactory results that have attended similar enlightenment in numerous instances, since persons, with one or other of these objections preventing their adhesion, have come, at length, to rejoice in the pleasurable activities and eminent usefulness of co-operation. our other friends, however, we are in some greater difficulty; but would submit to their consideration, that the greatest results, whether political or social, have arisen out of combination in the first instance, and that as society is now constituted, the adhesion of members is the most important element of success, next to intelligence, in impressing truths upon the public mind. Isolation, even when accompanied by earnest advocacy of an indirect character, being just as disadvantageous in relation to our particular movement, as a similar course of conduct would be pertaining to the political, social, or even religious combinations which the world at present recognises as essential to progress.

In the close of the present year, and opening of the coming one, we would thus earnestly impress on our friends of the Society, the necessity of bringing home these truths to those who may require their application; whilst we invite our friends who are more thinly scattered, and, thus, without the routine of these opportunities of discussion here referred to, to reflect upon what we have ventured here to present for their attention, earnestly hoping that it will tend to increase their sympathies and activities, by, as far as possible, adding to the present members of the Vegetarian movement.

THE FUTURE ISSUE

We are happy to announce, that a considerable increase in the size of the *Messenger* is proposed from the commencement of our issue in 1854. The exclusion of essays, valuable extracts, and reviews, has, more or less, frequently occurred during the past year; this having been unavoidable, from the increased demand for our space for the insertion of reports of meetings, and other operations of more pressing character. A desire to obviate this inconvenience, as well as to merit the increased favour bestowed upon the *Messenger*, is the principal motive which leads to the proposed change.

OF THE MESSENGER.

Our plan, however, we are happy to say, will not augment the price of our publication, whilst it will increase its size by one-half the present number of its pages, and, probably, in improvement in the various departments, add to its value with the general reader. In congratulating our supporters and friends upon the approach of the season of joy and thanksgiving we are about entering upon, we are happy to announce our little addition to the presents of the year, and trust that the one with which we open will not be the less acceptable, if we should be enabled to repeat it through each succeeding month of the year.

THE VEGETARIAN

CONTROVERSIALIST AND CORRESPONDENT.

INTRODUCTION.

It is our purpose to continue this department of the Vegetarian Messenger, in accordance with the plan commenced in the volume just completed. Articles containing controversial matter are of invariable interest to the great majority of Vegetarians; and as a knowledge of the system becomes more general, we are happily more and more favoured with the attention of writers, in one degree or other of acquaintance with the principles and practice we advocate.

The most material change we contemplate in this portion of our labour, is merely extending the range of matter, as occasion may require, and giving greater space to communications that may be made, whether in direct relation to the *Messenger*, or in the notice of questions raised in various localities, and dealt with in the correspondence of the journals directing attention to such subjects. We regret that we have hitherto been prevented noticing discussions of this character, from other and more pressing engagements; but we hold it to be to the interest and advantage of Vegetarianism, to present, at least, certain portions of such controversial matter, extracted from public prints, as will be felt to be of general interest. We think this desirable, even though the objections on one side should generally be shown to originate in erroneous impressions of what the Vegetarian system really is, or present only the instances of opposition merely the result of the want of a little reflection upon the subject; and if our readers of more knowledge will kindly extend their indulgence to such objections (in relation to the fairness necessary in dealing with both sides of the question, as well as for the advantage afforded, on the other hand, by temperate replies to such objections), we trust that good will result; such objections having, after all, almost invariably first to be met, and thus never to be properly regarded as unworthy of serious and considerate attention.

We regret that matter is frequently lost to us, for the want of compliance with the ordinary rule of giving the real name and address of the correspondent, which are not required by us for publication, but merely in accordance with convenience, and as a guarantee of correctness in such cases. We trust, however, that, this rule of correspondence being remembered, many more interesting and valuable communications may, for the future, be secured for our pages.

We think it well to state, that we do not consider ourselves responsible for all the views expressed by individuals in the Controversialist and Correspondent. Vegetarians are all agreed upon its being good to abstain from the flesh of animals as food, and to advocate the benefits of their system to others; and thus the opinions that influence the practice may be one, or many, in each individual member of the movement. It is, however, we hold it, of great advantage to have the expression of different opinions brought to bear in support of the Vegetarian system, and since one may become an adherent of the system, and practise it for the simplest external reason, whilst another is influenced by reasoning of a physical, intellectual, and moral character combined (not to mention there obviously being a progression of view in continued adherence to the system), we doubt not the majority of Vegetarians will derive both pleasure and benefit from the advocacy of the system from all possible points of view.

ERRONEOUS IMPRESSIONS OF VEGETARIANISM. As heretofore, it will no doubt, for a long time, continue to be one of the most prominent duties of the Vegetarian Society, to promulgate correct impressions of the system of living advocated by them. The popular notions of Vegetarianism are ever associating the system with subsistence upon the more inferior articles of Vegetable food, cabbage, turnips, carrots, and potatoes—"the original Vegetarians" of our friend Punch—being taken as representative of the luxuries of the Vegetarian, and the uninformed ever picturing him as browsing upon garden stuff, or peering into the costermonger's cart, as if in the belief that in these centred the summum bonum of his existence. A writer in a recent number of DICKENS's

Household Words,* no more enlightened than many others, in a dissertation on the philosophy of dining, thus remarks:—"Hold no communion with the Vegetarians. Vegetable diet is a delusion and a snare;—a little man who had tried it for six months used to describe his sensations being 'as if his bones were unhooked one from the other."

The glance at Vegetarian diet here presented to the reader, seems precisely in accordance with the erroneous opinions on which we have commented above, and we much fear that the "little man, who had tried it for six months," simply believed that he had tried the Vegetarian system, whilst, in point of fact, he had most likely been attempting a very mean and defective system,

* No. 139, p. 231.

which he was pleased to honour by designating

an experiment in Vegetarian living.

Truth of every kind, has certainly to be submitted to a variety of ordeals; and when, on a question like this of diet, we have to superadd the mistakes of individuals to the disadvantages of a highly artificial state of body (the result of erroneous habits and practices), it is readily understood, that progression, even towards the most natural habits, and the forsaking of that which in itself is pernicious, cannot at once be secured without encountering temporary difficulties, such as we find in attaining everything else worth struggling for, and such, moreover, as precisely answer to those we experience in our progress in morals. Our little, but erroneous, experimenter, was most probably of defective nutrition, and in consequent deficiency of blood, on his old system, and thus found the experiment to which he resorted (which we presume was doing like people too often do, who talk of trying vegetable diet) of considerable disadvantage to the system; and thus we have the results of dissatisfaction alluded to, even after abating something of the account, which may be due to the prejudices of the individual, as well as the outcry of his circle of acquaintance.

SOUND PRINCIPLES OF EXPERIMENT.

The importance of feeding the body correctly, can never be properly disregarded. To attain a positive good, however, it is obvious that the required conditions must first be fulfilled; and when an attempt is made to test the benefits of the Vegetarian System, it can only be a boná fide testing of the system when food sufficiently nutritive for the wants of the body is relied upon, and when the peculiarities of health and circumstances are, at the same time, taken into account. As we have intimated above, experiments are made in Vegetarian diet which are mere mistakes, and lead frequently to most erroneous conclusions; and in such cases, they will generally be found to arise out of attempting to subsist upon the more ordinary vegetables, and other adjuncts of the dinner table, in connection with the mixed diet system; "all but the meat," in short-and when it is considered that the highly-artificial habits of town life, are established in the systems of those who, for the most part, make such experiments, we are not surprised that here and there, at least, persons, on finding that this system does not agree with them as well as their old one, should lack the moral courage (even if there is the intelligence required) to necessitate a wiser provision, and one more in accordance, at least in the first instance, with the limited amount of nutritive food previously partaken of, and in which the "second nature" of their lives has become established.

THE REAL EXPERIMENT.

The system for which Vegetarians contend, however, is not one such as we have described, much less such an one as is so commonly pictured to the minds of the uninformed. The staple articles of Vegetarian diet are fruits, roots, and grain, which are recommended as the intermediate character of food, precisely suited to the intermediate character of man, considered in relation to the herb-eating animals on the one

hand, and the flesh-eating animals on the other, and precisely that kind of food which Linnæus, CUVIER, and the greatest naturalists of all time, have declared to be "the natural food of man." It is, therefore, to a judicious selection of fruits. roots, and grain, that the experimenter in Vegetarian diet should direct his attention, in abjuring the flesh of animals; and if, in the first instance, at least, a combination of these be secured with milk, the albumen of eggs, and other such substances, the range of provision can be made most simply and completely to supply every want in relation to the previous habits of the individual. It is in this way that the completeness of the system is proved; and since certain kinds of vegetable food are so much more nutritive than the flesh of animals, it is easy, as is clearly pointed out by the statistics of Vegetarianism, (to which confirmation has recently been given in the remarks of Professor GREGORY*), to obtain much more nutriment on Vegetarian diet than on any other system whatever. Numerous are the cases where persons with broken health enter upon Vegetarian diet; and though doing this comparatively at great disadvantage, and, in most cases, far less judiciously than might be desired, health is often regained, and where there has been intelligence on the part of the individual. and rude prejudices in connection with the circle of friends have not been allowed to have their usual weight, the habits have become permanently established in Vegetarianism. What, however, would tend to secure far more confidence in the practice, than individuals can be expected to have to begin with, is, first, at least, a limited knowledge of the principles and arguments of the system, and then something more than a shiftless attempt to apply it practically. We necessarily, here and there, hear of cases, such as most probably has been this alluded to in Household Words, calling forth our comments. But, with a wide experience of the details of this system, we can call to mind no single instance where persons with the advantages of knowledge, (such, for instance, as is conveyed to the reader in the pages of the Vegetarian Cookery), when practically brought to bear, is not sufficient for all purposes; and if individuals are not informed (numerous families, containing nothing but very insufficient appliances of cookery), or are even utterly opposed to innovations on "the hot," and "the cold," we simply remark, that failures in such families detract in no way from the real merits of the Vegetarian system. It is thus certain, that if a sound system be judiciously applied, far from "bones being unhooked," the body will be consolidated, and the health im-proved; and for the simple reason, that Vegetarian diet contains more than the flesh of animals of the essentials to form blood, more of the elements necessary for the animal heat of the body, and more of the ashes assisting so powerfully to transform the food into blood, whilst amongst these last, will be found far more of the alkaline salts to maintain that blood in a state of purity, and free from the febrile action peculiar to the consumption of flesh as food. * See Controversialist and Correspondent, p. 31.

DOUBTERS AND THEIR DIFFICULTIES.

We are often struck with the curious doubts and supposititious difficulties of those who are really indisposed to adopt the Vegetarian system themselves, or are most anxious to throw difficulty in the way of others. Happy has it been for the world, that the early age of Christianity was not prolific in such doubters; for had the same spirit been generally applied to Christianity, that we often see brought to bear against Vegetarianism, it would necessarily have tended powerfully to keep the world in its heathen darkness. There are difficulties in every thing worth attaining, and those that are real, require firmness to be overcome; but when to these we add ingenious cases of difficulty, we necessarily immensely increase the chances that we shall lose our confidence and abandon the pursuit of what, otherwise, might have been productive of great good.

SIR-Permit me, as an inquirer into the nature and merits of Vegetarianism, to put a few questions to you, which I trust you will not consider un-

worthy of notice.

First, are milk, butter, cheese, eggs, etc., being animal productions, and the obtaining of the last of these requiring the prevention of life, considered as lawful to be used by Vegetarians; and, if not, what substitutes are recommended?

Second, should seals, whales, and other animals, continue to be killed for the sake of the useful

articles we obtain from them?

Third, is it right to slay wild beasts, as the lion, tiger, etc., which commit ravages on men's lives and property?

Fourth, ought Vegetarian principles to be followed under all circumstances; as in a long sea

voyage, or in a time of famine?

These questions I can assure you, Sir, are not dictated by an idle curiosity, but from an earnest desire to know more of Vegetarianism, and to spread the knowledge of it among my friends and relations. Trusting, therefore, to your goodness to notice the above, I am, Sir, your's respectfully,

AN INQUIRER.

DEAR SIR-I have for some time past studied Vegetarianism, and am, in my own mind, per-suaded that there is something in it. In this belief, I, a short time ago, commenced the practice of it, and persevered in abstaining from flesh for the space of two months; at the end of which time, however, my friends interfered, and called in the medical man to give authority to their remonstrances. Besides many general statements, such as saying that the teeth and internal organs of man plainly declared him to be omnivorous, I was told that we naturally require more meat in winter than in summer; that the inhabitants of the equatorial regions required but little meat, whilst those of the polar regions a large quantity; the inhabitants of temperate climes, holding a medium position in point of climate, requiring a medium quantity of animal food. I was also appealed to in a more practical manner. I was asked if my feet had not often felt cold; and on my replying in the affirmative, it was stated, that one of the effects of abstinence from flesh was, to cause the blood to circulate more slowly through the system, as the body was deprived of the healthy excitement produced by the meat, and thus cold feet were produced. My medical adviser concluded by stating, that should I persevere in the course for six months, I should become languid, and unable for any active exertion.

My friends have also used the following argu-

ments against Vegetarianism.

First, as a proof that meat is necessary to pro-

mote strength, they quote (what is perfectly truc), that a man who lately performed the feat at Man-chester, of walking 1500 miles in a thousand consecutive hours, ate six pounds of flesh meat per day.

Second, if we were not to eat animals for food, they would increase to such an extent, that we

should be over-run with them.

Third, if it be wrong to eat animals for food, CHRIST would not have set us the example by eating

fish, blessing it, etc.

Such are some of the arguments with which I have to contend; and I have stated them to you, in the hope that you may be induced to favour me with some answer to them. I am, dear Sir, sincerely your's,

We proceed to give such brief replies to the inquiries presented by our two correspondents, as our space will permit, being well aware that these and similar objections are very commonly, as well as very unprofitably entertained, to the exclusion of the real consideration of the powerful arguments which are almost invariably found to commend Vegetarianism when duly examined. The inquirer for the sake of information and the obviating of difficulties, in a spirit friendly to the practice of Vegetarianism, is readily relieved from the doubts above suggested; but where questions are raised in the mere spirit of opposition to the system, and without any desire that such should be removed, we fear it is too much to expect that either the replies we give, or any others that may be given, will be found satisfactory.

THE USE OF ANIMAL SUBSTANCES.

As far as the requirements of the Vegetarian Society extend, there is no prescription of diet. When abstinence from the flesh of animals has been adopted, in accordance with the declaration of membership on entering the Society, the productions of the vegetable kingdom become necessarily, if not also on the mixed diet system, the principal articles of consumption as food. Combined with these, the great majority of Vegetarians also partake of milk, and other animal substances, such as are alluded to by our correspondent, a very limited number only abstaining altogether from these. No questions are raised in regard to the propriety of consuming these substances in relation to the popular advocacy of Vegetarianism; but, more especially with those who are established in the system, there seems to be a progression of taste, which leads to the preference of simple diet; and this tending to almost exclusive subsistence upon fruits and farinaceous substances. As intimated, however, this ultimate practice of Vegetarianism is rather a question for confirmed Vegetarians, than for those who first give up the use of flesh as food; and no Vegetarians partaking of these substances, we presume, consider them otherwise than as admissible, whilst the transition from the use of flesh to vegetable products, combined more or less with such animal substances, is found, especially in the first instance, most suited to the physical wants of the experimenter. As to the far-fetched objection of the "prevention of life" by the partaking of eggs; if this does not offend the Vegetarian, it is scarcely likely, we conceive, to hurt the moral feelings of the recent cater of the flesh of animals.

SLAUGHTER OF ANIMALS FOR THEIR SKINS, OIL, ETC.

So long as mankind have been in the practice of slaughtering animals and consuming their bodies as food, it is quite natural they should have made use of their skins, fat, or any other substance, to meet any of the ordinary demands of life; and this has resulted, in most cases, in the exclusion of substances really better, as well as more healthful. The question in itself, is, however, one of demand and supply; and when other articles are required by a sufficient number to make them matters of commercial enterprise, the supply will readily be found, just as has been the case in the substitution of mineral and vegetable for animal oils; and india rubber, gutta-percha, and felt, in some degree, for leather. Of course, it is useless to put the inquiry, as to whether Vegetarians would sanction the killing of animals for these substances. A moment's dispassionate reflection leading to the conclusion that they who object to killing animals to feed on their flesh, would refuse to slaughter them to make use of their tallow, and their oil; and if, in any case, Vegetarians are found making use of substances procured by the slaughter of animals, it is alone through their disadvantageous contact with the prevailing custom of slaughtering animals, which has deprived them of substitutes for such ordinary articles of demand, and compels them to suffer, thus far, in the use of what they would not naturally prefer, through the errors of their meateating brethren.

THE SLAUGHTER OF WILD BEASTS.

As to the propriety of man's killing the savage animals, we think we must leave our correspondent, and all similarly curious, to settle these questions in accordance with their own degree of light and progress in morals. Somehow, the existence of savage animals seems certainly to terminate with the advancement of population and civilization; and looking back to the remotest times, it may be more than surmised, that there were periods when such animals did not exist. For ourselves, we have no taste for the circumstances which bring men into intimate connection with wild forest life, and seem to necessitate the killing of such animals, and without questioning the right of our correspondent and others to slaughter such animals where this appears necessary to preserve human life, in relation to the question of dietetics with which we have to do, we at least recommend them not to eat such, as from the undoubted facts of experience, their flesh is less tender than might be considered desirable, the gentle herbivorous tribes alone, as we are instructed, presenting what is considered fit for the mastication of the nobler animal,

VEGETARIANISM IN TRYING CIRCUMSTANCES.

We cannot prescribe rules for our Vegetarian friends, or minister to the gratification of our correspondent, by saying what they would do in certain difficulties, as in a famine, or a long sea-

What we can say, however, upon the voyage. subject, is, that a little circumspection and forethought would be found to obviate many of the difficulties pictured to the mind in such a query as the one to which we refer. When Vegetarians go to sea, it behoves them to provide such articles of food, or secure their being provided by others, as they can well partake of. This we have known to be very well accomplished; and though the question is frequently put, the difficulties of Vegetarians, having any great respect for their practice, will never, unless by the most extreme chances, be insurmountable. When such arise, however, the common intelligence and moral sense of each would be his guide; but having a dislike to these extremely supposititious cases (which can perhaps be only here and there profitably dealt with), we must conclude our notice, by informing our correspondent, that if the system of consuming the flesh of animals be erroneous, there must necessarily be many difficulties besetting the first conceptions of those carrying out such a practice, and that the readiest way to be freed from these, as well as other hallucinations besetting the path of truth, is to come forth, at least for a time, from the errors of the system. That the consumption of flesh as food is erroneous, we think may be seen by a dispassionate inquiry into the reasonings of the Vegetarian system, by all who are intellectually or morally well constituted; and to all others we would recommend the judicious adoption of the practice itself, as a necessary element in the study of the subject.

THE INFLUENCE OF FRIENDS.

Our second correspondent brings under our notice several of the difficulties so commonly besetting the early practice of Vegetarianism, the doctor and his grave advice included. "Save me from my friends!" might well be ejaculated by the poor Vegetarian, as well as by the bilious poet of times past; for no sooner has the individual, stepping somewhat in advance of social habits, ventured to inquire into the laws of the human constitution pertaining to diet, and found, or believes that he has found, sufficient evidence of the correctness of Vegetarianism to warrant one degree or other of practical experiment in the system, than those nearest and dearest are alarmed, lest health, if not life itself, should be ruined by such practice—the practice of the system pursued by the men who lift the heaviest burdens, as well as carry out the most complete physical existence. Fruits, black bread, and water as a drink, may enable the laborious native of Smyrna, Cairo, or Constantinople, to carry several hundred pounds on his head and shoulders, beyond what those who have full faith in beef and porter are accustomed to deal with in Great Britain; but, unfortunately, beef and mutton, here, are household gods, and the simple diet of the strongest and most healthful is neither understood nor believed in; and thus love produces a very inglorious work, in numerous instances, when backed by the grave opinions and serious looks of the medical man, who knows, or at least says, no more of the truth than the

friends who, in their blind affection, so needlessly take the alarm, but co-operates with them, too successfully, to undo the honest convictions of truth.

We cannot follow our correspondent through his doctor's teaching, as to the teeth and intestinal structure plainly declaring man to be omnivorous; nor his reference to the various amounts of flesh consumed, according to the particular regions inhabited by man. It is too easy to reason from facts of experience and inclination,-from what man does-and out of these to establish a theory; and in reply to such, we have simply to say, that the great anatomical and physiological teachers (which we doubt not even the medical adviser referred to would acknowledge to be the greatest who have written upon the structure of the human frame), having taken nature as a standard, have been of the opposite opinion, and have only granted to man, by acquired habit, and not from nature, the power to prey upon other animals, which is here erroneously contended for as natural.

VEGETARIAN DIET AND DEFECTIVE CIRCULATION.

In regard to the communication respecting deficient circulation, which, in producing cold feet, seems to have had considerable effect upon our correspondent, we at once admit the fact, that a diminished number of pulsations is one result of the disuse of flesh, and contend for this as an advantage, whilst we deny that the stimulus that produced the quickened circulation was anything but really opposed to the normal condition of the body. Our correspondent may have been naturally of delicate or defective constitution, and may have derived stimulus from the consumption of portions of flesh, from the absence of which he felt more or less inconvenience, in his, most probably, more or less imperfect experiment in Vegetarian diet. As we have so often stated, persons resort to very inferior substitutes for a judicious Vegetarian diet, especially where there is a small appetite to contend with, and in the transition which is unquestionably met in the disuse of the habits of a highly artificial habit of body. The changes are in the direction of natural habits; but in any such cases, especially where inferior articles of vegetable food are relied upon as substitutes for the various portions of meat previously partaken of, the second nature of the body becomes disturbed, and disadvantage is experienced. Such cases, however, have nothing to do with the validity of the Vegetarian system; and it is only to be regretted that greater knowledge cannot at once be brought to bear to obviate them. Defective circulation is common amongst a numerous class, of weak constitution, or broken health, and if, in such cases where a Vegetarian diet is injudiciously attempted, frequent ablutions (so common among Vegetarians) are also practised, it is not surprising that cases such as this alluded to, where cold is experienced in the extremities, should occur. The febrile action of flesh being removed, on the one hand, and the abstraction of the heat from the free use of water on the other, tending to the result complained of. A really

sufficient Vegetarian diet, however, which does not jump to extremes, but embraces food abundantly nutritive, and more or less suited to the previous habits of the practitioner, with healthful exercise, without the risk of any such six months climax as that predicted for our correspondent, maintains the system in an improving condition; and we regret that in this case there does not seem to have been the required knowledge to teach this to the medical attendant, who, lacking even, the experience which our correspondent possessed, might himself have learned something of a very important lesson, in anticipation of the time when medical men will be left to speak somewhat more in accordance with truthful investigation, and less in accordance with the appetites of their patients, than they now are.

FLESH MEAT AND PHYSICAL STRENGTH.

The proof presented by the friends of our correspondent, as to the necessity of flesh-meat to promote strength, is somewhat amusing. They quote the eating of 6 lb. of flesh per day, by the man who recently walked the 1500 miles in a 1000 consecutive hours, as if the extraordinary effort in question could only have been produced by the consumption of such a large amount of flesh as that named. But, if the 6 lb. produced such an amount of physical exertion, what, it might naturally be asked, would be the effect of the 40 lb. of flesh consumed each day by a Yakut, or Tongouse, three of whom have been known to consume a rein-deer at one meal?* The fact, however, is, merely that a person can subsist upon flesh and maintain great bodily exertion upon it for a limited time. But this really proves nothing in support of the mixed diet system, what we contend for being, that man can subsist more naturally, and consequently better, upon the products of the vegetable kingdom, maintaining more continuously the greatest mental or physical exertion, and with less wear and tear and ultimate suffering to the body. The reason for this, is, because there is a deceitful febrile excitement, the result of consuming flesh, which makes the body live faster, and in greater excitement than when the flesh of animals is abstained from; and this accounts for the greater degree of calm endurance put forth, not merely by man when living on a Vegetarian diet, but by the animal creation as well, all those animals of continuous strength and endurance, as the elephant, the camel, the horse, and others, not merely building up their bodies, but maintaining their strength upon the simple products of the vegetable kingdom.

VEGETARIANISM AND THE INCREASE OF ANIMALS.

As to the almost invariably suggested difficulty of the danger of being overrun with animals, if the Vegetarian practice come to be generally adopted, we have again to state, that this is a supposititious state of things which can never occur. The great demand for flesh has led to

* Capt. Cochrane's Narrative of a Pedestrian Journey through Russia and Siberian Turtary, vol. i, p. 255, 3rd edit.

the most unnatural multiplication of the animals slaughtered for food; but, assuming that Vegetarianism will become general, it cannot be but by progressive steps, and not in a day, as the above objection assumes. The demand for animals, therefore, which has produced the number now prepared for the table, would progressively diminish, and so would the supply, till the number, in the progress of Vegetarian practice, would cease to be any more inconvenient than as regards certain classes of animals not used for food. The difficulty suggested is thus one of the most imaginative kind, and could never be practically experienced.

THE SANCTION OF CHRIST.

We are far from wishing to hurt the consciences of our correspondent and his friends, in any degree, in regard to their interpretation of the example set by our Saviour. The Vegetarian system can never be properly charged with interfering with the conscientious scruples of any. Leaving all free to accept it or not, it merely invites the attention to its reasoning, promising a better and happier result in its practice, than can be consequent upon the violence, bloodshed, and cruelty, which must ever be incident to man's consuming the flesh of animals. As to the example of our Saviour, however, it may well be remarked, that the evidence of what is commonly understood upon this subject, is not quite so certain as men in the meat-eating practices of the world have been ready to conclude. CHRIST, obviously, lived as a "man among men;" and having "many things to say," that the generation which he addressed "could not bear," we think the same wisdom will be discerned in his teaching of mankind, which has ever been displayed in regard to man's spiritual history, the prevailing customs of society being permitted when no other degree of light and practice could be secured. This, however, is but one of many views bearing upon this subject, and, added to the slender degree of evidence in the narration on which the friends of our correspondent pronounce, a doubt is even thrown upon the rendering of the term translated fish, by one of the learned commentators on the Bible. Again: the mere circumstance of Christ sitting at meat with those who partook of "broiled fish," is no evidence whatever that he also eat fish; but we are left quite at liberty, from anything in the narrative, to draw the inference we should from the practice of one who abstained altogether from the flesh of animals, who finds himself at a table where both flesh and Vegetarian products are present. The above are but a few views upon this question, rarely, however, made one of difficulty to those who have any fixed purpose of entering upon the Vegetarian system; since it is readily seen, on inquiry, that its principles accord with science, and the simplicity of providental arrangements in the economy of nature, in a most remarkable degree; and thus, as the Creator is the Author and Sustainer of the economy of nature, the Vegetarian system being in harmony with this, as well as the instincts, intellect, and moral feelings of man,

there cannot be any antagonism between the spirit of Scripture and that of Vegetarianism, and where it seems to exist, we presume it is in resting in "the letter which killeth," instead of ascending to "the spirit which maketh alive."

THE HAPPINESS OF VEGETARIAN PRACTICE.

It is interesting to notice the satisfactory results so commonly realized in the intelligent adoption of Vegetarian practice, when once the moral strength of the individual has become equal to the departure from prevailing habits and reasoning, so as to abide by that which has been realized as true. The following two letters afford encouragement to others less experienced in this direction; and we have therefore pleasure in presenting them, and hope to direct attention to similar communications, from time to time, for the benefit of those of our readers to whom they may prove most interesting, as well as applicable.

DEAR SIR-I have great pleasure in stating, that after near four years practice of the Vegetarian system of living, it seems to us the most proper; and, fully satisfied of its superiority, as compared with the mixed-diet system, I am fully resolved to persevere. I not only enjoy perfect health, but feel full of life, and ready for its duties. I should be glad to subscribe more to the funds of the movebe glad to subscribe more to the funds of the move-ment, but a numerous family requires all that I can obtain; but still, I trust it will at some future time be in my power thus to help others. But though sensible that it is but little that I can do in support of the cause of dietetic truth, my sympathies are with your labours, as I know they are calculated to increase the sum of human happiness; and this interest I trust, I shall maintain as long as life shall last. Your's sincerely,

London. W. J.

DEAR SIR-The longer I practice the benevolent principles of the Vegetarian Society, the more I feel attached to them. It is now two years since I adopted them, having begun to abstain from flesh and fish on the 25th of January, 1851; and although previous to that I enjoyed very good health, it affords me pleasure to state that I do so now in a still higher degree, and feel my capabilities, both for bodily and mental exertion, considerably increased Feeling satisfied that the blessings with which I am favoured are, to a great extent, within the reach of all who will but adopt, and give a fair trial to the practice of Vegetarianism, I cannot withhold my experience and most beautile. I cannot withhold my experience, and most heartily wish them and you, and all who, like you, are engaged in the propagation of truth, every success; and, with best regards, I am, dear Sir, your's respectfully,

Cupar.

It is worthy of remark, that in the experience of the two cases above cited, good health has been maintained, and at least in the one case, if not in the other, even improved. These are common results of Vegetarian practice, when it is adopted without the ordinary evils of dyspepsia, or broken health in any other way, so common in those who take up the system. Such cases as the above, only ought to be taken as the fair instances of Vegetarian practice, as they are in a fair degree removed from the disadvantages of the errors of individuals, in regard to defective practice, so very common, or the difficulties consequent upon expecting perhaps a defective diet to answer the purpose of both diet and judicious medical treatment.

VEGETARIAN DIET AND THE HEALTH OF THE SKIN.

We present the following, as an instance of the practical benefits of Vegetarian diet, even when undertaken at great disadvantage:—

Dear Sir-My son will pay thee a subscription on my account, for the Messenger, which I send with a donation to the Society advocating a principle to which, under the blessing of a kind Providence, I owe my present good state of health, now in the last half of my 78th year.

My medical friend (who is neither a Vegetarian

My medical friend (who is neither a Vegetarian nor a teetotaler), after bringing me fairly round from an attack of bilious fever, remarked, and I believe him, "but for your abstemious habits, you would not have been here now, there is such tendency to inflammatory action in your constitution."

In addition to this, I may state, that the comfort I feel in having a clean skin (nearly as much so as that of a young child), is not to be described, after having suffered much, for thirty or forty years, with a scorbutic humour on my hands, lips, and other portions of my body. I could state more of the great advantages I have received from abstinence from flesh-meat; but will not intrude further than to subscribe myself,—Thy sincere friend.

Strood. W. S.

The communication of our old friend presents evidence, in addition to much of a similar nature that can be adduced, in support of the marked advantages of Vegetarian diet in purifying the blood, and thus cleansing the skin from various eruptions. It is, of course, a disadvantage to commence the system under such circumstances, or, indeed, in any where moderate health is not possessed by the experimenter; but it is a subject of congratulation that medical men have been somewhat enlightened within the last few years, on the subject of the dietetic treatment of such cases of disease. It is not uncommon to have at least a portion of the flesh of animals abstracted from the ordinary diet, and farinaceous diet, with fruits, prescribed instead; and several notable cases have been announced, where, to begin with, the whole surface of the body was covered with the densest eruption (in one case so that the features of the child could with difficulty be distinguished), in which complete cures have been effected, from the total disuse of the flesh of animals, and the substitution of rice and a large proportion of fruit — principally apples. Flesh meat, in certain cases, has more or less of a poisonous effect upon the system, and happy is it, if, in the efforts made by nature, the system is relieved by eruptions on the face and other portions of the body. But what a practical testimony is here presented to the statement, that man learns the laws of health and physical well-being slower than anything else, when those who have been treated on the system of diet above recommended, and have thus recovered health and a clean skin, only continue that practice, till they are enabled again to enter upon the old fashioned wrong-doing, which, in themselves or their progenitors, has in all probability developed the disease from which they have only recovered by adherence to sound principles of dietetic treatment. This is a proof to the many that may be adduced, that men are more unreasoning, as well as duller observers, in

respect to all that pertains to social habits, than in anything else whatever of a practical nature.

KNOWLEDGE, AND WANT OF KNOWLEDGE.

For lack of the advantages of knowledge, nearly every thing that is new has to suffer seriously in the estimation of the world, and is only able to make its way by the slowest steps, though ulti-mately it may be fraught with blessings to mankind. Things valuable, if new, have their benefits thus taxed, as it were, to an enormous extent; and what could not fail to be of service in thousands of instances, is made doubtful to all but the few, who have knowledge as well as courage to enter upon it. There is a great deal of benefit, however, to be derived, in relation to all systems of treatment which are intended to lead to restoration to health, from a knowledge of the principle and operation of each, if adopted. We see this simply proved in the history of the water-cure. Prejudice long denounced it; and without a fair degree of knowledge of the principles and operation of the system of treatment, numbers who regain health and strength, would yet sink, or fall away, under the temporary de-pressions (mental and physical) which so often precede what is denominated a crisis of the treatment; but which, being understood, has often been rejoiced in as an intimation of ultimate and complete recovery. It is, thus, an excellent principle for the mind enlightened with knowledge on sound systems of medical treatment, to trust to that practice which, in the temporary disturbance of the system leads to inconvenience (through the effects of nature and the changes going on in the system), ultimately to redeem the body from these struggles—to rely on a good system, "to bear you through what it leads you into." In the two communications following, we observe a marked difference in the results of trial, due, no doubt, to the information possessed in one case, and the want of it in the other.

Dear Sir—I have recently been laid very ill, and not expected to get out again. My doctor ordered me porter and beef-steak; but I had still strength to shake my head at him, and to refuse to take either. I have had about three months of it; but strictly adhered to my Vegetarian practice. And now my friends look at me with astonishment, and are obliged to confess that I look better than ever. My attack was that of slow fever; and I think I might as well say this much for the encouragement of those who may come to have the strength of their principle tried in similar circumstances.

I am, dear Sir, yours truly, Hull. G. W. T.

Without further particulars, we have a right to assume that our correspondent must have been subjected to great disadvantages in regard to medical treatment, as well as locality; as the relief afforded to the system by careful treatment, where the diet is Vegetarian, is commonly remarked to be more rapid, as well as secured by much smaller portions of medicine than are required in ordinary practice. The three month's illness, however, most probably includes both the period of the slow fever and the convalescence and recovery of our correspondent. The knowledge, however, in his case, that his system of diet was in accordance with his greatest chances

of recovery, even though peculiarly tested, was sufficient for the exigencies of his case; whilst the want of it would necessarily have led to another course of dietetic treatment, as well, possibly, as a result by no means to be desired, the disadvantage, however, of which would have had to be borne by the Vegetarian system.

The following is a case showing, even though in less trying circumstances, the common results of the want of knowledge, and necessarily, want of confidence in the principle of diet otherwise favourably commended to the moral feelings of

the individual:

SIR—When my attention was first turned to Vegetarianism, I was much pleased with the beauty and simplicity which it apparently possessed; and believing it to be founded on true principles, I at once gave up the use of animal matter as food

At the time I made the change, I was in a tolerable state of health, nineteen years of age, tall and able state of health, hineteen years of age, tall and thin, but with a plainly marked scrofulous constitution, and was then engaged in the business of a miller. I did not restrict myself, but enjoyed all the variety of vegetable food within my reach—seeds, roots, shoots, and fruits in all the varied forms used as the food of man.

I practised the system for about fourteen months, I practised the system for about fourteen months, without perceiving any material bodily change; but, at the end of that time, found myself in a very weak state. I had in my neck, from the first, serofulous tumours, which had for a long time lain dormant; but they now attained a great size, and became extremely painful, and suppurated. Of course, all this was laid to the charge of Vegetarianism. "You must take animal food," said my friends, one and all; and they were seconded by the flesh-eating medicine-man, to whom I had to apply. apply.

I now eat meat; but, at times, I look back with regret; thinking how sad it is, that such a fair theory as that of Vegetarianism should have been thus marred! My mind is in an undecided and alternating state. There are apparent truths for Vegetarianism which cannot be controverted. Experience, seems, however, now and then to laugh at science, as one yet young, and it is well when

they are in harmony.

The doubt with me is this. Allowing that our knowledge of the properties of matter is as yet rudimental and imperfect, though, as far as is at present known, it may appear that vegetables, etc., are best adapted for food, and contain the most useful matter, a further question has to be answered, and that is, whether vegetable food is most capable of being appropriated to the wants of the body.

I ought perhaps to have stated, that I was only ten years of age when the tumours in my neck first ten years of age when the tumours in my neck mist showed themselves (though afterwards much reduced in size by medical treatment); and that during my Vegetarian practice, I was neither in the habit of taking exercise, nor washing the whole surface of the skin, which, however, I have lately commenced. I have not remarked any change for the worse since I re-commenced flesh-eating: but am much the same as I was when a eating; but am much the same as I was when a Vegetarian; the tumours continuing to discharge, and daily getting less.

I communicate the above for the sake of affording information to others of constitution similar to my own; as well as securing any advantage from information that can be made applicable to my case;

and am, yours truly, Ashby.

It will at once be perceived, that our corresdondent has been led to forsake his practice under the conviction that the active condition of

the tumours, which indicated his established scrofulous constitution, was evidence of his declining condition. This, however, might, or might not be the case. We rather regard the change produced after the year and a half's practice, as the result of some effort of nature; and have little doubt, that had the practice of Vegetarian diet been steadily continued, the sup-puration would have ceased, and the body have attained to a more positive state of health than had been previously known. It is worthy of remark, too, that our correspondent had been treated extensively with medicines previously, the secondary results of which, when nature gets the upper hand, are often evidenced, in such disorders, by inconveniences, such as those to which he was subjected. On the whole, therefore, we think this precisely one of the cases to which we have alluded, where knowledge and confidence in the practice of Vegetarianism, in maintaining the regenerating influences of a fruit and farinaceous diet, would ultimately have restored the individual, as we have reason to believe it has done others in similar cases, even where the system has been thoroughly scrofulous to begin with. It is, moreover, the opinion of some medical men, that the re-appearance of symptoms characteristic of the earlier phases of disease, are to be taken favourably in some cases, sometimes indicating the passage of the system, as it were, through a retrograde movement of symptoms long previously experienced, to a more healthful condition. As some degree of authority upon this subject, we are happy to present the following communication of a medical practitioner, as communicated in relation to a case precisely similar to the above.

VEGETARIANISM AND THE CONSTITUTION.

SIR—There is a disposition in the human body, when resuming a former state of health, to be attacked with diseases experienced between its present and former condition. It may therefore be observed, that as the preceding state of youthful health is being restored by Vegetarian diet, the earlier diseases of the body are apt to be revived; but, as under dietetic treatment for the cure of scurvy, these revived diseases appear in a milder form. The truth of the above observation is important to certain essayists in Vegetarianism; because they may soon observe a recurrence in themselves to former complaints, and such even as had been survived with assiduous difficulty. Such naturally dread these reappearances, and set them down as proof undeniable that the Vegetarian system does not accord with their constitution; whereas, in fact, these re-appearances of former diseases may be the strongest evidences that the body has retraced its steps, and that the individual is at an earlier stage or "measure-post" of nature's path to the grayer. path to the grave.

The admonition, therefore, that I would give to those adopting the dietetic course which I follow, is, not to be alarmed at the re-appearance of diseases which have before been known, when not contagious. I would rather say welcome them, and console yourselves with the fact, that such diseases will soon pass off, or at least never be so severe as on their first intrusion, requiring only a Vegetable diet,—a "cabbage diet"—and a warm bed, to

palliate them.

I shall be glad to learn that the experience of others bears me out in the views which I venture to make known; and am, Sir, yours obediently S. R. G. Bedford.

MEAT-EATING ARGUMENTS.

We extract the following letter from the Correspondence of the Birmingham Journal of March 19th, under the head of "The Birmingham Cabbage Society":—

SIR-I have been lately much surprised by meeting with a person who eats no meat, but who lives on vegetables, fruit, etc. Now, Mr. Editor, I do think this most absurd, and I wish to guard people against having anything to do with such outlandish creatures; for they are not satisfied with being Vegetarians themselves, but have established a Society for making converts to their system. I think Vegetarians are very unfair, at least, the one I was in company with for about two hours, in a railway carriage. He said I and other meat-eaters partook of dead bodies; that pigs have the measles; and that almost every animal that is slaughtered is diseased, in some way or other. Now this is too bad; it is apt to spoil our meals; and even if it is correct, I should be one to exclaim, "ignorance is bliss" on such a subject. I like meat, and will have it as long as I can get it. If we did not eat the animals up, would not they eat us up? The Vegetarian I have before-mentioned said we should enjoy better health without meat—in fact, we should hardly ever be otherwise than well; but if this is true, what would become of the doctors? they would be starving. Again, he told me that it was eating meat that made people want to drink intoxicating drinks; but if people did not want to drink these things, what on earth would become of the pub-licans? These considerations stamp the system in my mind as very un-Christian, inasmuch as it would ruin the doctors and publicans, and hence I have troubled you with these few remarks. Your's very obediently.

A LOVER OF THE ROAST BEEF OF OLD ENGLAND.

This communication is, to us, a very amusing instance of meat-eating naïveté; and we should almost suspect it to be from the pen of some of our intelligent Vegetarian friends, if the views presented in it were not, unfortunately (as we beg to think, at least), very common, and such as prove want of information, and almost total want of reflection upon the daily habits of life, in regard to flesh-diet and the consumption of alcoholic beverages. It is true, that the sentiment "I like meat, and will have it as long as I can get it"; as well as the attempt at argument to find business for the publicans and doctors, place this correspondent in no very intelligent position, whether as regards the influence of morals over appetite, or degree of intelligence in regard to social reform. We hope, however, that the progress of the world is daily diminishing the number of adherents to things that be, on account of their mere existence; and we think there is ground for belief, that, ere long, even the devotees of sensual life will feel it to be so their interest to know the truth on many subjects now shrouded from their apprehensions, even though this should be at the sacrifice of a little temporary disturbance of the appetite, in being told that "measles prevail amongst the pigs," and that flesh-meat is otherwise "diseased." And, perhaps, in this mélée of coming progress, even the "Lover of the Roast Beef of Old England" may get thrust on to a better and more healthful practice of diet than he now knows how to appreciate: at least, if he should fail in this attainment, we wish this happiness

for his children. He may not like the prospect; but though the first steps out of any unfortunate system are more or less disagreeable, we beg to remind him that, ultimately, there may be every reason to rejoice in the warning which leads to a reformation of habit.

CURES EFFECTED BY A FRUIT DIET.

R. S.—The cures effected by a diet principally composed of fruit, are already well authenticated, some of these having already been noticed by us, and the means adopted alluded to.* Without being able to authenticate the communication, we give the following, as instances of cures effected, by a diet restricted to fruit and bread, the communication being kindly forwarded to us by Dr. S. Rowbotham, whose treatment we believe has embraced several well known cases, establishing the great importance of a free use of fruit in restoring the system to health. The instances named are followed by the instructions given by Dr. Rowbotham, for the treatment of such cases as these here presented.

"In the summer of last year, being on a professional visit to a highly respectable family of the Society of Friends, in the county of Lancaster, my attention was incidentally called to the following account, which they had carefully preserved for many years, and to the truth of which they were ready to testify:—

"'A young man, in Somersetshire, being apparently far advanced in consumption, was advised, by a particular friend of his to try a remedy that

""A young man, in Somersetshire, being apparently far advanced in consumption, was advised, by a particular friend of his, to try a remedy that he had found to be efficacious in several instances, one of which he particularly specified. The remedy alluded to was to abstain from every kind of food, either solid or liquid, for a month, except raisins and bread. This, though a hard requisition, the young man determined to try; and though at the fore part of the time he suffered extremely from thirst, having scarcely moisture in his mouth sufficient to enable him to swallow a crust of bread, yet he persevered to the end of the month, at which time he was perfectly restored, and has continued to enjoy good health, several years having elapsed since that period. One of his sisters was cured in a similar manner.

sisters was cured in a similar manner.

""The person who recommended the above had effected several cures by the like process. One object of which was the son of a nobleman, in the north of England, whose mother, greatly distressed at the prospect of losing an only child, and hearing of the skill of the aforesaid person in diseases of the lungs, applied to him to give her his remedy. The person replied that it would be almost impracticable for the young man to attend particularly to his prescription whilst he remained at home, and under the eye of so tender a parent, who would hardly consent to see him deprived of such support as she might think highly needful for so weak and emaciated a frame; but if she would send her son to his house, his wife and himself would do their best for him. To this proposal the mother reluctantly consented. The young man, when brought, was too weak to walk from the carriage; but after persevering in trying the above diet only for three weeks, he was so far restored as to ascend a hill a mile in length without difficulty; and in a month from his leaving his own home, he returned to it perfectly restored!

""The above are well-authenticated facts; the

"'The above are well-authenticated facts; the person alluded to, who proposed the remedy, was a very respectable character of the Society of Friends.

25th of 7th Month, 1807."

* Controversialist and Correspondent. Vol iii., pp. 3, 7, 8, 11, 12, 16, 28; Vol. iv., pp. 7. 8.

MODE OF CURE.

"Begin with about 2 oz of raisins, with sufficient dry bread, four times a day, and gradually increase to 4 oz, thus taking as soon as possible, 1 lb. or more raisins daily. In increasing the quantity, regard must be had to the state of the bowels-not to let the raisins act too much as an aperient. My own experience leads me to recommend a mixture of the two kinds of raisins—Valencia and Muscatel. They differ somewhat in the proportions they contain of vegetable albumen, saccharine matter, tartaric and malic acids, extractive, etc., and potassa bitratras, or cream of tartar: hence a mixture is better than either of the two exclusively.

"I was so much impressed with the simplicity of the above curative process, and its consistency with the principles of my own practice during the last ten years, that after mature consideration, I determined to publish it to the world for the benefit of that large and fearfully increasing class of sufferers, for whose aid medical science has

hitherto been cultivated almost in vain.

"Upon the modus operandi, or the principle involved in this process, volumes could easily have been elaborated (and thus the commercial interest of printer, publisher, bookseller, etc., forwarded to a greater degree;), but I have preferred making it known in its original character; and my proceed to wish and have in the its effects and greatest wish and hope is, that its efficacy and utility may be found equal to its simplicity. I can confidently recommend it to those who are op-pressed and borne down by a consumptive tendency, if not complicated, as more likely to save them than any thing else at present known to the medical world.

(Signed) S. ROWBOTHAM. "Dublin, July 27, 1851."

RE-APPEARANCE OF DISEASE.

DEAR SIR-I was much gratified with the sentiments expressed by S. R. G., respecting the body being more or less attacked with disease when retracing its steps to a state of health, similar to those experienced when declining from such a state; as my own experience will bear him out in his

views on this subject.

When I adopted the Vegetarian practice, I was in a very bad state of health; so much so, that I was unable to follow my employment for some time previously. Notwithstanding this, however, I became a Vegetarian, and have since that time (now three years) been steadily improving in health, and have, from the practice combined with the use of a few bitter herbs, gained for myself a degree of health, physical and mental, such as I have not enjoyed for many years. During my new system of diet, I have watched every change that was wrought in me; and thus I am enabled to subscribe to the views of S. R. G., and say, that in the transi-tion from my afficted state to the health which I now enjoy, I had to pass through states in which all the varied symptoms were experienced that I had previously known in the transition from health to disease.

Hoping that all who try the Vegetarian system will try it fairly, with a judicious selection of food, and in regular habits, otherwise, I am, sir, with

much respect, your's truly,

As an interesting narrative, presenting evidence in accordance with the theory above alluded to by our correspondent,* we beg to refer any interested in the inquiry, to an article given in a recent number of Chambers's Edinburgh Journal. No doubt cases similar to those alluded to some-

* Controversialist and Correspondent, p. 8. † No. 467. New Series. Article, Electro-Biology as a Curative.

times occur; and great benefit might result, at all times, from the more careful considerations of the steps which have led to the loss of health; as from a knowledge of these, valuable suggestions might be arrived at, and thus judicious treatment would be made most to favour the natural processes of the body in regaining a more healthful condition.

VEGETARIAN COOKERY.

G. M. W.—The question of cookery is always one of more or less difficulty. It is not easy to meet the acquired tastes of individuals, and, at the same time, adhere to the principle of what is healthful or natural. There is, however, at least an approximation to the healthful, so to speak, or a real improvement upon the prevailing tastes for food, which will always be appreciated; and this is not difficult to be arrived at, with common judgement, and previous moderate experience, even in cookery in the mixed diet system. beg to refer our correspondent to the articles commenced in our last number, for the further information sought.

LABOURERS IN ALL POSITIONS.

We rejoice in the evidence of activity in dis-seminating a knowledge of Vegetarianism, in whatever way this is brought about. The following communication, shows how much use-fulness may be secured in any locality, by the mere raising of the question of Vegetarianism, first, by the distribution of tracts, and next by viva voce communications, whether those of the meeting or lecture, or of social intercourse.

DEAR SIR—I am a distributor of tracts, as well as a warm advocate of the Vegetarian system amongst my circle of working men. I wish to disseminate our principles far and wide, and to the utmost extent in my power, both by word and deed, believing as I do that we are in the right track for helping to raise fallen humanity to a higher pitch in the scale of creation, such as it was intended man should occupy by the Mighty Father of the universe, or he never would have endowed us with faculties and susceptibilities so far transcending the condition of man when sensual and animalized. Man is an erring being, often perverting his instincts to ignoble or vile purposes, and thus thwarting the divine and holy intentions of his Maker, and rendering the universe blank, and without meaning to his perceptions. But this need not be so; and so, let all who believe this, endeavour, with pious zeal like that of MARTIN LUTHER, or with the energy of WESLEY, or the untiring perseverence and endurance of Howard, each to set his shoulder to the wheel, and do at least what belongs to him, to revolutionize the system of gluttony and blundering animalism every where to be found amongst us!

I am now three years old in the cause of Vegetarianism; and these, to me, though a forge labourer, have been years of the greatest enjoyment I have ever experienced. And to show that this is not all, we now number twenty-three in this neighbourhood, who live without the flesh of animals as food; and we are forming a society. Some time or other, I may send you an account of the beginning of our Vegetarianism, with the experience of all who have adopted the practice. May the Infinite Restorer of every good and perfect eight give us intelled to prayeive and morel. gift, give us intellect to perceive, and moral and spiritual influences to appreciate His laws of every kind! Your's respectfully,

Burley.

P. G.

THE ALLOPATHIC REFORM BILL.

J. S. J.—Serious evils are at all times to be apprehended from ignorance and prejudice, when these are brought to bear in interference and collision with the laws of the human frame. Mr. G. WADMAN, in the April number of the Journal of Health,* calls attention to the bill proposed for enactment, tending to restrict the practice of medical treatment within a narrower circle, and well remarks:—

"It is truly humiliating in this age of freedom to behold a body of men becoming dependent upon an Act of Parliament to "protect" them from the spread of truth, and the increasing demand for physiological instruction. Society has been deluded too long, but is at length discovering that such important subjects as physiology, dietetics, the laws of life in connection with health and disease, are not to be monopolized by one class of men." * * *

men." * * *

"Medical gentlemen of the allopathic school, instead of persecuting those who are not in their mercurial profession, had much better turn their attention and talent to the examination of the true medical reform movements now progressing so

medical reform movements now progressing so rapidly in our midst." * * *

"Hydropathy, Medical Botany, Homœopathy, and I may justly add Vegetarianism, and the Temperance cause, have done more to enlighten the public with medical facts and improve their physical condition, than the Allopaths have since the days of Hippocrates." * * *

There is, however, enactment proposed, and a bill at present before the House of Lords, to make vaccination compulsory; and if such a question were fully apprehended, it would doubtless excite remonstrance against legislation being brought to bear for any such purpose. We are aware that our views upon this subject are not yet understood by more than a but feel limited number of Vegetarians; persuaded, that with the practice of the Vegetarian system, such a process as that either of inoculation, or vaccination, would be found to be worse than unnecessary, and would ultimately be discontinued. We refer to our views announced on the treatment of disease, t where we have pointed out that the susceptibility to the small-pox is greatest, and generally fatal, where the diet is nearly altogether flesh (as amongst the American Indian tribes); and that there is reason to believe it is unnecessary to resort to any such process as here attempted to be established by law, where the diet is Vegetarian, and the febrile action, the result of consuming flesh, has not to be contended with. therefore, we freely admit that those who deviate from the natural laws of diet, in preying upon the bodies of other animals, will do well to resort to vaccination to guarantee themselves in some measure from the consequences of the more inflammatory tendency of the system thus induced, we cannot but regard the attempt to make vaccination compulsory in every case as a mischievous interference with the rights and liberty of the individual; and whether or not there be sufficient intelligence to resist the application of such a law at present, we feel assured it must shortly give way.

* P. 190. + Vegetarianism in Relation to Health, vol. iii, p. 48. and be consigned, with other similar attempts of by-gone times (where laws have been made to aid the substitution of artificial for natural habits), to the silent contempt of a more enlightened period.

TESTS OF PHYSICAL STRENGTH AND ENDUR-

We have received the following from a correspondent, tending to elicit an opinion on the only just mode of comparing personal feats of strength.

Sir-If you think the following facts of any trifling use to the cause of Vegetarianism, I shall be glad of their insertion in the Messenger.

People have a notion, that Vegetarians can only be "cabbage and water fellows, and not worth a button"; and a friend of mine holding these opinions, recently challenged me to walk with him for a distance of four miles, undertaking to beat me in that distance by ten minutes. Now, he knew me to be very sedentary in my habits, and that such a walk to me was a great rarity; and doubtless thought this, combined with my Vegetarian practice, gave him more than the odds he had offered me. However, I accepted the challenge, and the walk came off. My competitor first changed the route, though I was not aware of it at the time, to a walk of nearly five miles and a-half, instead of the four agreed upon, and this running over the most hilly ground we have about here, rising from sea level to a thousand feet high. He was habited in a cloth shooting jacket, whilst I, from the coolness of the evening, wore a winter's coat. In the walk, he went considerably ahead during the first two miles, but I gradually gained upon him, and, at the end of the distance, instead of being ten minutes a-head of me, he was only two minutes. My competitor considers himself a good walker, and is a healthy specimen of the temperate living class, taking flesh and beer moderately. He accomplished the entire distance in an hour and a minute, and I was only two minutes later.

If there is anything useful in the above, I am happy to have made you acquainted with these facts; and am, Sir, yours obediently,

Exeter.

P. R. J.

It is exceedingly difficult to institute fair comparisons of individual personal strength, and without all circumstances being equal, the conclusions drawn from them are necessarily fallacious. In the first place, Vegetarianism cannot be legitimately tested even in a single generation, but would require several before the physical structure could be considered to assume the complete Vegetarian type. The same may be said of the mixed diet system. Next, equal natural physical strength, as well as mental qualifications pertaining to firmness and resistance to opposition, have to be taken into account; for these last are important elements in all trials of personal strength. After this, the training of individuals has to be carefully estimated; and then only, all these circumstances being equal, can there be a really legitimate experiment of the nature above presented. The temperance principle was, early on, subjected to mistaken trials of strength of this nature, even where persons unaccustomed to laborious exertion, competed with those whose daily habit involved a physical training for hard labour. Such conclusions were necessarily greatly to the disadvantage of truth; and though many triumphs were supposed to be secured for the Temperance principle in this way, it would be easy to shew that the comparisons

were still unfair. What can, however, be legitimately said, is, that individuals are more active and enduring whilst subsisting upon a judicious Vegetarian diet, than whilst partaking of the flesh of animals; and similar benefit is no doubt found to result from the disuse of alcoholic beverages,—necessarily following the disuse of flesh. Numbers of men, again, living upon the Vegetarian system, may be compared with those living on the mixed diet; and, in the main, will be found to have the same advantage realized by the individual. We thus conclude, that the best tests of the advantages of the two systems, are in the experience of indididuals themselves; and whilst these may be felt, they are not subject to the many difficulties attending the comparisons of the strength of one individual with that of another. Looking to the instances of personal strength developed in labouring life, where subsistence has been carried out from generation to generation in abstinence from the flesh of animals, and the body fed upon fruits and bread, the question is thus on a large scale, amply settled in their great superiority and strength, as compared with any thing to be found in connection with the mixeddiet practice. We fear, however, that those who have not hitherto asked reasons for the prevailing practice of the mixed diet, will for a long time require directing to these facts; though many are daily correcting their old prejudices and impressions upon the subject.

DIET AND RESTORATION OF HEALTH.

DEAR SIR,—For the information of our young friend, A. W. H., whose "mind is in an unsettled and alternating state," and partly to substantiate the views of our medical friend, S. R. G., upon disease, I shall state my own case, which may be somewhat of a similar nature to that of A. W. H.

In October, 1849, a number of tumours began to break out upon me, first one on my leg, and before that got better, another, and so on, continuing until a considerable part of my body was affected with red, sore, fiery tumours, which commenced about the size of a pin head, but enlarged and became more painful, until they suppurated. These continued till about September, 1850, during which time I was off work one month with them. I had been, when this disease broke out, four years a Vegetarian, living, I have since thought, upon a far too nutritious diet, namely, butter, eggs, fine flour, and oatmeal, &c., to the exclusion of vegetables (to a great extent)—in a word, on concentrated food, which, I believe, was the chief cause of the disease. Now for the cure. I took a good deal of Coffin's herbs, dressing the wounds with cold water bandages, and washed the body frequently in cold water; and the more tumours that made their appearance, the more rigid I became, until, for three or four months, I took neither butter, eggs, milk, nor cheese, but simply a fruit and farinaceous diet, and I am glad to say, that through this faith in the truth of Vegetarianism, I gained the victory. This is now two years and a half ago, and I have not seen a boil upon my body since then.

I believe that the tumours would continue to discharge under any diet, until the body threw out its superabundance of morbific matter. To me it appears the height of folly to eat flesh under such a diseased state of body; and I think a little reflection might show any one that there is a large share of sophistry in the flesh-eating medical man's arguments, if such they may be called.

I would say to our young friend, try again; but beware of a too nutritious Vegetarian diet. Will any medical man who holds it necessary that man should cat flesh meat state his principles? If he has the truth he will make converts. I for one believe that truth will stand to be looked at — will stand the most rigid scrutiny.

I am, dear Sir, obediently your's, Gatchouse, N. B. C. T. A.

It is obvious that our correspondent here confounds an ordinary crisis developing itself in eruptions on the skin, with the scrofulous ulcers referred to by A. W. H. A crisis similar to this, moreover, is not unfrequently developed as the result of severe colds, continued depression of spirits, and other causes, and might be quite apart from the character of the diet previous to the attack; and if the case here given be not of this nature, it is at least, in its leading aspects, an exception to general experience.

ADVANTAGES OF VEGETARIAN HABITS.

In accordance with our intention already expressed, we give the following, as encouraging evidence of the soundness of Vegetarian practice:—

Dear Friend—I order of my bookseller the Vegetarian Messenger, and have great faith in Vegetarian operations, from what I have seen in one of my fore-elders, my grandfather, who was a complete Vegetarian, and did not eat flesh, fish, or fowl, for many years. His principal food was porridge, or hasty pudding, made with oatmeal, and taken with milk, bread, barley, scone, or cake. His strength was so good, that at the age of eighty-eight he could perform a journey of sixteen miles in the shortest day of the year, and was a stronger, healthier, and more active looking man than my father was in his sixty-fifth year, who lived as other people generally do, taking flesh-meat and intoxicating drinks in moderation. My father, however, was a good man, and set me the example of doing good where I could; and thus I endeavour to act upon his wise counsel, in sending these instances of experience, leaving thee at liberty to publish them if there be any trifling good in them for others. Thine respectfully,

Jerriestown. J. T.

DEAR SIR-I assure you that I feel a very great pleasure in offering my experience for the benefit of others. I have now tried the Vegetarian diet for between fourteen and fifteen months, and I like it better to day than ever. Previous to my abstaining from the flesh of animals, I suffered a great deal from rheumatic attacks, the result of a fever which I had several years since. But since I have left off my old system of living, and accustomed myself thoroughly to wash once or twice every day, I have scarcely ever felt a pain. My improvement cannot be because I am living in easy circumstances; for I generally work hard, and live on very coarse food. Many times, indeed, after working 14 or 15 hours a day, 1 feel as free of weariness as if I had but just left my bed; whilst, before I became a Vegetarian, I believe I should have awoke in the morning under the same cir-cumstances, as stiff as an old horse. I am, to tell the truth, as pliant as an infant, and never felt more boyish in my younger days than I do now; more boylsh in my younger days than I do now, so much so, that when I go out with my children, I am always inclined to run and jump as they do. But I find I must stop writing in this way, as it looks too much like boasting. However, I have the happiness to know that all I have stated is true, and that I could have stated more than I have done. I am, yours respectfully, St. Ives. В. н.

LIBERAL REPORTING.

B. J.—Our attention has been directed to a notice of the Liverpool Association Soirée, in Diogenes, a production somewhat similar to that of Punch. The principal matter consists of a very liberal version of the speech of the President of the Association. It is here and there amusing; though somewhat too much removed from the real report, upon the features of which various sallies of wit are attempted to be fixed. We extract the most amusing portions:—

"He rejoiced to say that there were many nowa-days who no longer chewed the substance of animals for food, but eschewed the practice of eating flesh altogether. To minds morally dyspeptic, the Vegetarian theory might appear an absurdity; but if taken in a proper light, it might easily be digested. He discarded the use of animal substances altogether: his shoes were made of guttapercha-his elothes of flax-his hat of straw He was already looked upon as the flower of the Vegetarian Society, and there were many who thought that they discovered a little green in his eye. (Loud cheers) He objected to everything that savoured of the animal system. Why did Why did they allow their city to be called by the disgusting name of Liver-pool? How much better Turniptown would sound, and how uniquely its divisions might be laid out into Parsley-bed, Radish-street, and Cauliflower-gardens? He never saw a poor animal cut to pieces, but he was moved to tears. Some of the objectors to the system said that the same effect would be produced by the cutting up of an onion! He could answer that objection. He had often wondered why the mutilated onion excited tears! and he had at length arrived at the conviction that it was because the onion pitifully remonstrated against being tossed into a fryingpan in company with a rump-steak, or being thrust into the abdomen of a murdered duck. (Tremendous cheers.)"

"After several speeches in the same strain, the meeting broke up. Prices advanced considerably in the Vegetable market on the following day."

We beg to inform our correspondent, that we have thus given the liveliest parts of the article in question; and feel assured that the above extract will be quite as acceptable to our Vegetarian as to any of our meat-eating readers. Early in the original address to which Diogenes directs his attention, the remark was made, that Vegetarians "can laugh with those who choose to laugh," as well as "reason with those who love to reason," and we feel assured that all our friends, the President of the Vegetarian Society and Liverpool Association included, will cheer on this new competitor for consideration as a lightener of the way of life; and though in a few of the parts not quoted by us the wit should somewhat fail (perhaps from want of knowledge of the subject dealt with), will look to a more successful attempt to minister to their merriment on some future occasion. In the mean time, however, we beg to remind him, of a circumstance he seems to have forgotten, and which certainly places the wit in rather a questionable position; this being that the great patronymic himself, was a Vegetarian.

A NEW MAKE OF SAUSAGES.

W. H.—We are always glad to be favoured with any communication which tends to throw the least light upon the inconsistencies of custom pertaining to diet, or for any facts tending to open the eyes of the flesh-eating public, as to the practices resorted to in connection with the flesh market and sausage shop. The following extract is thus acceptable, as well as useful in this way:—

"We have been informed," says a Liverpool paper, "that one of the animals akin to that which Balaam rode in the olden time, was discovered the other pay on a sausage maker's premises in this town, ready dressed for manufacture."—Manchester Examiner and Times.

As to any opinion upon the relative value of one kind of flesh over that of another, we must leave those to decide whose teeth and palate are more familiar with the fibre, nerves, and juices, of the different kinds of animals in common use. Looking dispassionately at the question of the preference of the flesh of one animal to that of another, we see that the matter is merely one of custom, and that abstinence from all kinds for a time, readily restores the full expression of the instincts of the individual, leading him to feel disgust at both the sight and smell of even cooked flesh. As to the ultimate destination of the donkey in question, however, there can be no doubt; and, though he might, if taken in health, have been justly rejoiced in as the cleanest of all animals compared with that in which all classes of flesheaters seem more or less to luxuriate,—the grunting animal "devoured from tail to snout," and which Dr. ADAM CLARKE denounced as a fit offering to SATAN himself, if only stuffed with tobacco-we presume he was discovered in the sausage maker's premises only because he had died of disease, and must be buried in one way or other, and thus there was an additional valid objection to any experiment with him in the way proposed. The fact, however, is interesting, as well as useful, in showing what does occur, and what, from some of the evidence on a recent trial in Liverpool, is considered to be essential to the business of inferior sausage making. "CHEAP JOHN" may seem attractive in a thousand ways, and is ever unfortunately deluding the public; but when he extends himself from the ordinary displays of adulteration into the flesh market and sausage shop, we fear the donkey is sure to be numbered amongst dead cows, calves, and the nobler animal the horse, indisputably shown to be made useful in this branch of business.

We reserve the Malmesbury County Court Case for a future communication upon this subject.

REVIEWERS REVIEWED.

Truly we have fallen upon happy days for the promulgation of newly-discovered truths, or for the effective revival of old ones, recovered from the masses of ignorance, prejudice, and vitiated tastes and habits, beneath which they may have been for a time entombed, forgotten, yet possessing the eternal, inextinguishable vitality of Nature's unalterable law. Happy in this, at the least, that new views and systems, isms and crotchets, physical, moral, and theological, are presented in such thronging profusion, that the busy world has perforce abridged greatly the

probationary stages of contemptuous pooh-poohing, and savage ridicule, with which it receives the troublesome strangers who would dethrone its time-honoured evils, or accustomed And thus, within so few years of its organized existence in England, lo! Vegetarianism has arrived at the dignity of being made the subject of comment in a leading review, to wit, the Westminster for April, 1852; article—"Physical Puritanism." True, the reviewer premises that "it looks fantastical," that it is feeble, and a "puny supernumerary sort of thing"; yet he allows that it is at least alive, and that its ancestry is as ancient and honourable as any in the world. Now, if we find Vegetarianism, after these thousands of years existence, alive, with such energetic vitality, that it can force its way into the list of leading questions of this busy age, with such a compact, healthy structure, that even the talent and learning brought to bear in the article in question, can find no loop hole for fair attack, we may predict, with confidence, that the puny stripling will, ere long, develope the giant proportions worthy of a noble principle. However beautiful an object may be, if we persist in viewing it through a defective medium, in preference to our natural vision, it will look fantastic enough, though the object itself remains beautiful as ever; and after a careful study of the review, we think we have found the cause of the misty indistinctness which pervades the treatment of the subject, more especially toward the close of the article. In the outset the reviewer avows himself a tobacco smoker, and we conclive he wrote with meerschaum in mouth, probably after a flesh dinner, in a study filled with tobacco smoke. The result is, he has blown a cloud, of which our space will permit us to dispel only some fragmentary portions.

He says that health is absolutely dependent on obedience to the organic laws, and some pages on admits that Vegetarian writers, especially the author of Fruits and Farinacea, have "triumphantly proved" that health, strength, and length of days, are favoured by a Vegetarian diet. but, that the "vigour and animal beauty of the lower classes of most countries, who are a kind of compulsory Vegetarians," constitute no argument in favour of our system, because "in a physiological sense, it is the nervous system that is the man;" and these uneducated but vigorous and healthy Vegetarians are unequal in cerebral development to their educated and highly trained flesh-eating social superiors. Surely the cause is unsound which needs resort to such sophistry for support! Perfect health implies the most perfect condition of the physical structure,—the instrument through which the nervous power works -and the more perfect this instrument, the more facile and easily sustained will be the operations of the nervous power, and the smaller the proportion of that power absorbed in repair and support of its mere machinery, and diverted from its higher functions; and according to the reviewer's admission, Vegetarianism conduces to the most perfect physical condition. If the nervous system be the man, it is also true that the first and absolute proof of its fullest development, is

the excellence and acuteness of the senses, which are the direct results; and let our reviewer accompany some of our highly bred and perfectly educated flesh eating hereditary legislators, when they shall desert the highest interests of the nation next autumn, to shoot down the moor fowl, or to become their own butchers in the solitude of the purposely desolated deer-forests; and they will find that the oatmeal-fed gillies who attend them can see further, hear better, smell more acutely, and bear far more fatigue than they; that is, give evidence of a more energetic nervous system, to say nothing of the yet greater powers of the innocent victim of their carnivorous propensities. But, after all, the nervous system is not the man, there is something yet beyond; and surely it is not suggested, that the true distinctive principle, the divine, immortal essence is dependent for its character and developement upon flesh eating! In short a false comparison is attempted to be drawn; the legitimate comparison we challenge. The reviewer argues that because England has produced, under a flesh diet, a JEREMY TAYLOR, a NEWTON, a WATT, a SHAKESPERE, and a CROM-WELL; and the Brahmins, the Essenes, and other Vegetarian peoples, have not produced aught but mystics and peasants; we do not stop to cite the men who laid the foundations on which these glorious men have reared their temples, but we say that, to establish a just comparison, he must take men living under the like physical conditions and whether he take the high caste (Vegetarian) Hindoo, in contrast with his flesh-eating low caste neighbour, or our own shrewd, pushing north country labourer, working his way up on oatcake and hasty pudding, with the ignorant bull-headed beef and bacon fed navvy, by whose side he works, the verdict will be the same. And whilst he notices the healthy, happy, condition of various Vegetarian peasantries, he draws an awful and striking picture of the disease and depravity of our own lower classes, and that especially on some points which we hold to be established as the necessary consequences of our national habits of life.

One point we must notice in conclusion, Vegetarians are classed as mystics, peasants, and donothings, and a mixed diet pointed to, as producing noble phases of life. Peasants are all through sneered at as an inferior race, and yet within these few years, Telford, the Stephen-SONS, and HUGH MILLER, are the illustrations of it, and even his own great examples, WATT and JEREMY TAYLOR, belonged to it. are content to take peasants, such as these, and willingly concede the nobler warriors, to whose destructive propensities a carnivorous diet will doubtless assist; and whatever the past of Vegetarianism may have produced in the way of useful activity, the reviewer shows that now, at least, they are of a working sort. The mysticism we disclaim, for our practice is founded on the indisputable revelations of science and natural law, and our object is to render possible to man the fulfilment of the universal harmony and happiness for which he was designed. W. J. B.

ERRONEOUS MEDICAL TEACHING.

A correspondent favours us with the following extract from Conquest's Letters to a Mother on the Management of Children, making his comments thereupon, as subjoined in the letter fol-

lowing :-

"Were we to follow the obvious dictates of nature, especially in the diet of children, we should rarely err, and we should be abundantly recompensed for abiding by the simplicity of her laws, by seeing our offspring grow up in the enjoyment of that most invaluable of all God's temporal gifts, the blessing of health. While it is necessary sometimes to regard the development of the embryo, as the type of our organisation, it is likewise requisite to trace backwards well developed and lucid facts. Now, we know that man partakes of the characters common to flesh and vegetable-eating animals; nay, more, we know that to live well and healthily, it is absolutely necessary that he partake of both kinds of diet; and that neither alone furnishes a sufficiency of all those primary elements which are essential to the building up and sustaining his organisation, but that both are required to afford the materials for its sustenance and evolution. Then why should we refuse to the little child, whose existence is dependent on the same laws as our own, a sufficient supply of vegetable food? And yet how rarely it is administered! Children when they live on solids, as well as when supported on fluids, should daily partake of both animal and vegetable diet."

Dear Sir—Wereit not that the above extract has

appeared in print, in a medical work of some celebrity, it would hardly be believed that any physician could display such entire ignorance, not only of the laws of physiology and chemistry, but also of the facts of history. "We know," says the writer, "that man partakes of the characters common to "that man partakes of the characters common to flesh and vegetable-eating animals." Indeed! and how is this knowledge of man's nature derived: from what wonderful source has this discovery emanated, and of what flesh-eating characters does man partake? Is it the ferocity of the tiger, the strength of the lion, or the greediness of the wolf? We much fear the learned doctor, like his prethens takes suppositions for facts and receased brethren, takes suppositions for facts, and reasons from premises the soundness of which he has not examined. Our writer, however, goes even still further, and says, "It is absolutely necessary that he partake of both kinds of diet." There, Vegetarians, do you not feel yourselves extinguished! The learning of a college, or university, pronounces against your imaginations, and although some of you suppose you have been living for thirty or forty years, or even your whole life, on Vegetarian diet, it is a mistake of your imaginations; for it has been all the while absolutely necessary that you should eat flesh. The argument reminds me of the old tale of the man in the stocks, to whom a learned politician was haranguing on the infringement of habeas corpus, and explaining that they could not put him in the stocks. "But," said the victim, "I am in the stocks!" So with our movement: no lengthened argument can prove its unfitness for man's constitution, no learned disquisition can stops its progress; for when all the smoke and dust are cleared away, there remains the fact, that man does live on vegetable diet; aye, and lives well too; and, in addition to all the arguments in its favour, stands out in bold relief from the customs of the world, the practice of its

The writer does not condescend to examine the question, or to prove his position; he simply makes his assertion, and takes his stand on the two words we know. We know, indeed! and so the common sense of the community is to be led by the presumed knowledge of the medical profession, and

our whole judgement surrendered into their keeping. The present time, however, is not one in which the dictum of any man will pass for more than it is worth; and when the world finds the assertions of the faculty not only unsupported by facts, but even directly opposed to the facts of science, the world will reject their testimony. The medical profession, if it wishes to maintain its position in the eyes of the public, must adopt a more rational course than has hitherto been its characteristic, and instead of pooh-pooh-ing, anything which has the appearance of novelty, and continuing their time-honoured prejudices, must calmly investigate all new statements, and receive truth without prejudice—they must become the leaders of the public mind, and not, as hitherto, follow sluggishly in its wake; they must become the teachers and guides in the simple laws that promote man's physical health, and not the mere alleviators of bodily suffering, or the healers of disease.

An additional task is imposed on the supporters of the movement, by the teachings of the profession. We must seek to make the laws of health, God's simple laws, more widely known, and thus enable the people to counteract the ignorance of the doctor, by their own knowledge. The laws of health are simple, and require for their elucidation neither pills, potions, nor doglatin; like all God's blessings, the knowledge of them is open to all of his intelligent creatures, and the practice of their simple teaching will be found that greatest of all blessings, Good Health. Let us, then, as Vegetarians, be more active in diffusing our principles; and above all, make ourselves masters of the question in all its bearings, that we may be able effectually to counteract the advice quoted above.

J. N.

THE MALMESBURY COUNTY COURT CASE. The following is the case referred to in our last number:—*

"We do not profess to be inordinately suspicious in the matter of our daily food: possessing a wholesome belief in the aphorism, that 'where ignorance is bliss, 'tis folly to be wise,' we have no desire to spoil our appetite by any unpleasant reflections. We can, when pressed by hunger, consume with relish the 'mutton pie,' without permitting visions of mysteriously departed cats to divert us from our purpose; and even the much maligned 'sausage' does not pall upon our taste, from any distorted notions relative to the admixture of 'pig and puppy.' But our philosophic calmness has just received a severe blow. We confess the 'facts' obtained from the witness in the Malmesbury County Court last Saturday, by Mr. Chub, do 'a tale unfold,' which, if it does not cause our head to assume the fretful porcupine character, certainly does cause a very unpleasant feeling in the region of the stomach.

"From our published report it appears that the man 'Bond' stated, with a delightful candour, during his examination in the witness box, that he gains a living by collecting skins and diseased cattle, the animals' carcasses being dressed in the usual way, and sent to Newgate Market, while the insides, usually masses of rottenness, go towards the construction of 'dairy-fed pork.' In answer to Mr. Chubb's direct inquiry, the witness supposes the carcass was used for dog's meat. With all due respect for Mr. Bond's veracity, we beg to say he does not suppose anything of the kind; he knows that 13s. 7d. is twice the value of the animal in question for dog's meat. The cooked flesh being sold by the knackers at 12s. per cwt.—nearly, we should imagine, the whole weight of the parts for which he received 13s. 7d.; besides which Newgate Market is not usually the place where one would

* Controversialist, p. 13.

seek provender for cats and dogs. There can be no moral doubt but that the system is carried on to a frightful extent, the metropolis being the centre towards which a hundred filthy sources converge. As to what really becomes of the carrion, we should not much care to know; that it is consumed in some form by human beings we have no question, and of course the poorer classes are the victims. Is there no way of teaching those wholesale 'receivers' in Newgate Market or anywhere else, that they cannot spread the seeds of pestilence with impunity."—Wilts and Gloucestershire Standard.

In answer to the inquiry advanced in the above article, we fear there is no way of reproving the wholesale dealers of Newgate and other markets, like that which centres in the question of demand. Whilst the popular estimation in favour of fleshmeat continues, work like this complained of must be recognised as incident to the demand; and if ever it be done away with, it must be by the recipe which we ourselves prescribe.

VEGETARIAN DIET AND HARD LABOUR.

Dear Sir-I am happy to bear my testimony to the great benefit to be derived from practising the Vegetarian system of diet, as I have now done for the last three years; not having eaten, I may safely say, more than 5 lb. of flesh-meat during two previous years. During this time, I have worked at my usual employment as a navigator on the railway, and I can with certainty say, I have been quite equal in strength, both in my usual work and in lifting weights, if not rather stronger. But this is where the great difference lies between now and my old way of living: I am really never tired,—never fully tired—though I work thirteen or fourteen hours a-day. After going home, and having a good wash (I don't mean just washing my hands and my face, but my body and my feet likewise), I feel as fresh as when I first went out in the morning. What a pleasure is a good wash, in pure, cold, water, once or twice a-day. But I have perhaps left off being a navigator now, as I have taken a bit of land, about two and-a-half acres, and am only at a loss to know how I am to manure it. I used to keep pigs, but this is very much against my will and wish now, and so my sty is empty, and I am determined to try what I can do without them; and you Sir, would be doing me a great favour, if you could recommend some work upon manures apapted to Vegetarian agriculture, as I am willing to try any experiments I can afford, in order to get rid of the necessity of keeping pigs, or any other animals for their manure.

Having had the experience I have in the practice, I think it quite time I showed my colours by becoming a member of the Vegetarian Society. If you will favour me with this information, and tell me how I am to join your Society, you will greatly oblige, yours truly,

Leighton Buzzard.

G. R.

We call the attention of our correspondent to the night soil of his village, as the richest manure that can be procured for a garden. Besides this are the various ordinary sources of manure, and the chemical manures to be had through agents in London, as well as guano. Apart from these sources, there is the use of green crops for manure; and these we have heard reported to be of great value in the cultivation of garden land. The remarks made in SMITH'S Fruits and Farinacea, will be of use; but there is as yet, no work that we have seen, devoted to the subject inquired after.

SUPPORTING COLD ON VEGETARIAN DIET.

We give the following from our correspondent, whose health, formerly delicate and somewhat uncertain, has been greatly benefited by the Vegetarian practice, and made equal, as will be seen from the remarks made, to severe vicissitudes of climate.

DEAR SIR-The Vegetarian Messenger in its new dress is just to hand; and a welcome Messenger it is to the far west. The first numbers also arrived dress is just to nance; and a wearent and the stothe far west. The first numbers also arrived in due course. With its good paper, clear type, interesting matter, and beautiful arrangement, it stands second to no periodical in England or America. I hope the good name which it has obtained in America will be long continued to it; that its circulation and influence will be greater and greater, and the support given to it be suffi-cient to clear off the additional expenses involved in the undertaking. In the last number (Feb.) I see the oft-repeated question put, relative to vegetables being sufficient to enable the individual to withstand the cold. Your correspondent also speaks of being subject to cold hands and feet, a complaint which, two years ago, I suffered from myself to a most lamentable extent. At that time I was partaking of a mixed diet; since, however, I have left off the use of flesh, the symptoms have nearly disappeared. I have now sustained the cold of a Canadian winter, for nearly three months, well; the ground has been covered with snow several feet deep, the rivers and bays frozen for thousands of miles, during which time the atmosphere has often been intensely cold, yet I can say that my circulation and health have been better than ever I knew them before. I am troubled with neither cold hands nor feet, and my diet is one of the most simple—fruits and farinacea.

I have a friend in Quebec (where the winters are much more severe, and six months long, the snow being often on the ground in June), who has partaken of no flesh as food for more than eleven years. He is remarkably robust and strong. A gentleman who is living in the same house with myself, has also tried the Vegetarian system for six months. His testimony is that he is stouter and healthier than ever he was in the old country on the mixed diet; so much for additional expe-

The unhealthy appearance of American gentlemen, as compared with the English, is a continual subject of remark in England. The cause is invariably attributed to the difference in the climate. My experience here, however, denies the conclusion in toto. It is true the winters are colder, and the summers hotter than in England; but then the atmosphere is drier and lighter, and there are six fine days here to one in England, damp and fog being of rare occurrence. The reason I feel sure, therefore, is owing to the nature of the habits of the people of a dietetic character; John Bull is understood, throughout the civilized globe, to be a great "beef eater"; but Jonathan entirely outdoes him. The one is content with it once a-day; but the poorest mechanic and out-of-work Irishman who comes to America, grumbles unless his boarding-house mistress supplies it him three times. There is thus a febrile action caused in the system; and a lean, lank, dyspeptic appearance, so common to Americans, is the result. The average duration of life in England is thirty-five years, in America it is only twenty-seven, the difference of which it is not unreasonable to suppose is owing to the constitution-wasting system of dietetics adopted in this country. But I must now conclude my re-marks, lest I shew that I have forgotten your space or convenience, and remain, dear Sir, yours truly,

Hamilton, Canada.

T. W.

ERRONEOUS IMPRESSIONS CORRECTED.

A recent number of Household Words (No. 170, p. 387), supplies its readers with a valuable anti-dote to the experience of "the little man who felt as though his bones were unhooked one from the other." * The writer, in describing a visit to the Trappist Monastery at Mont des Cats, in France, says, respecting their diet, "In summer the Trappists eat two meals a-day, in consequence of doing extra work. In winter, they have but one meal and a half. Meat is forbidden, except in case of illness; fish, eggs, butter, and poultry, are utterly interdicted viands. Their diet consists of bread, cheese, vegetables, and fruits, which they cultivate in their own garden. Cherries, pears, strawberries, and currants are produced in abundance. Their drink is water, and a pint of good light beer at each meal, or two pints a-day. None of the Trappists whom I saw appeared the worse or the weaker for this abstemious regimen." The common objection that Vegetarianism, though it may do well enough for persons of studious or sedentary habits, is unfit for the working man, also receives an answer. The Trappists are by no means a lazy set; indeed they do what, perhaps, some of our objectors do not-earn their own living; all their food being the produce of their own work. The presence also of a blacksmith's forge, carpenter's shop, and tools, and of two of the brethren sawing a tree, prove that they are accustomed to hard manual labour. "The garden," says the writer, "is beautifully cultivated, and a model of neatness. The monks make no secret of their pursuits and labours; but each goes on with his allotted task, quite unconscious of observation; like Robinson Crusoe at work upon his island. There is a bee-house in the garden, tolerably well stocked with hives; a little honey now and then being among the permitted luxuries."

Before leaving, the writer was treated to a Vegetarian Banquet, which he describes as "a wholesome repast, consisting of a soupe maigre of sorrel and bread (it was Friday), cheese, an excellent omelette, haricots stewed in milk, good brown bread, butter, and a large decanter of beer." This practical experiment appears to have convinced our visitor, that it is possible to live, and that well, although we should exclude the flesh of animals, as he bears ample testimony to the sufficiency and excellence of a well-selected Vegetarian diet.

Our friends will be in no danger of following these monks in the use of beer, as their own knowledge and experience abundantly prove the great superiority of pure spring water. None need fail in a trial of Vegetarianism; wherever failure is experienced, it is the result of an injudicious experiment. Nature will not be trifled with, but systematically punishes every violation of her laws. The man who, in his zeal for Vegetarianism, rushes at once into an extreme, and indiscriminately applies the most simple diet, inflicts an incalculable injury upon the progress of truth. Progress, to be permanent, must be judicious and gradual. Nature abhors violent changes. Did every one who practises our system, fully study his own

* Controversialist and Correspondent, p. 1.

constitutional requirements, and pursue a proper system of diet, failure would have no place in our history. It must ever be remembered that, living in a highly civilised or artificial condition, and having to contend with weakness and disease—the result of ages of disobedience—we cannot, perhaps, at once safely practise the most simple diet. By a wise selection of fruits and farinacea, and other simple preparations, made from eggs, milk, and butter, the beginner may gradually accustom his system to the change; and afterwards, should he feel it desirable, safely practise a more advanced and simple method of Vegetarian diet.

J. N. J.

SOCIAL DIFFICULTIES.

We are obliged to admit that the strongest impediments to the progress of the Vegetarian system are to be found in the social circle. Our correspondence enables us to direct attention to what is constantly ocurring, in the history of many who become convinced of the error of any longer adhering to the custom of partaking of the flesh of animals; and as we consider it may be of profit to those who do not address us upon the subject, to know something of the trials to which others are subjected, we purpose to give insertion, from time to time, to such communications as the following:—

DEAR SIR,—I enclose you a declaration as a member of the Vegetarian Society, because I have not the pleasure of personally knowing a Vegetarian, and, therefore, beg of you to attest it for me, trusting that you will forgive my forwardness, and if you will, I should like to tell you something of my private matters.

I am only a young man, as you will see, and live on bread made from meal, just as it comes from the mill; Scotch barley, boiled with milk and water; and rice baked with plenty of water, and a little milk and sugar. This is all, and yet my health is much better than when I ate flesh, and lived as other people do. But the worst of all is, that I am opposed on all sides, and solely because I do not live as other people do; and this goes so far that I am obliged to cook my own food, whilst my own mother will tell me that there is plenty of good meat and beer if I will have it. This compels me to eat my food cold; and cook it, as I best can, every other day.

If I could only live in a religious and Vegetarian family, I think I should be a very happy fellow indeed. I did go as an apprentice to a miller in Norfolk, but I lost my master, and had to come home again, where I have been ever since, though very much against my mind.

Pray forgive my writing so much; but the idea of my writing to a Vegetarian, seems as though I was writing to a friend. With much respect, I am your humble servant,

C. W.

VACCINATION UNDER ENACTMENT.

DEAR SIR,—Would it not be well to make some remarks in the *Messsenger*, with reference to the new bill on Vaccination, now before the House of Lords? For my part, I consider the enforcement of vaccination, as cruel and oppressive as the pressing of mariners into the navy, or slavery.

Experience has proved, over and over again, that vaccination is no infallible preventive against the disease of small-pox. There are thousands of instances in which persons have been attacked by the small-pox, notwithstanding their having been vaccinated more than once. Experience also demonstrates, that we have much more efficacious preventives against the ravages of small-pox than

the innoculation of morbid matter, which must produce morbid effects. CLARIDGE in his Cold Water Tepid Water, and Friction Cure, says, "If PRIESS-NITZ is right, JENNER'S discovery may be held as a curse rather than a blessing." He states, that the insertion of poisonous matter into the blood of a healthy subject, produces poisonous consequences, is repugnant to our feelings, and at variance with the laws of nature; and the reason of the remark cannot fail to impress all but the prejudiced.

I am, dear sir, yours truly London.

Our correspondent has doubtless overlooked the reference already made to the subject leading to his communication.* We however beg to refer him to the following:

M. G. W. — The petition referred to in the previous number of the Messenger, † is not adopted by the Vegetarian Society, but by a few members, who felt the occasion an important one for entering their timely protest, against what will, we doubt not, eventually be found, not merely an offensive, but an injurious interference in matters which should be left solely to the freedom and liberty of each one. It is to be regretted that the time will not permit of a more general expression of opinion upon the subject; but, notwithstanding the short period intervening between the origin of the petition, and the time announced for the second reading of the Vaccination Extension Bill, many Vegetarians will, doubtless, have had an opportunity of appending their names to the petition, the matter of which we here present, as in some degree interesting to many who may not have seen it, from their not being connected with the principal centres of Vegetarianism.

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PAR-LIAMENT ASSEMBLED.

The Humble Petition of the undersigned Members of a Society established in Great Britain and Ireland, denominated the VEGETARIAN SOCIETY, humbly sheweth:

That your Petitioners belong to a class of Dietetic Reformers, numbering more than a thousand persons, of various grades and occupations of social life who give attention to the study and practice of feeding the body in accordance with the laws of the human constitution, and advocate their system as the only one in harmony with the physical, intellectual, and moral nature of man, and as identified with the original appointment of man's food (Gen. 1 ch. 29 v.) in the early history of the world, the facts of the enlightened scientific research of the present time, and the general experience of mankind; which all concur in present time, and the second the present time of the present time. seribing fruits, roots, grain, and the succulent parts of vegetables, as the natural and best food of man; whilst they regard subsistence upon the flesh of animals as food, as a secondary and inferior, and thus mistaken practice of obtaining, at far greater cost, and subject to the accidents of disease, the principles of nutriment required for the wants of the body, these being all identical in composition, and originating in the products of the

Vegetable kingdom alone
That your Petitioners have observed with concern, that a Bill which has passed the House of Lords, entitled the Vaccination Extension Bill, is now before your Honourable House, and proposes to

enact that Vaccination shall be made compulsory in every case, by the infliction of a penalty where persons shall neglect to have their children vaccinated within a given period, dating from the birth of each child.

That your petitioners humbly submit, that an enactment of the above character, compulsory upon all, would be an infringement upon the Liberty of the Subject, and especially so in the case of your Petitioners, for the following reasons:—

- 1.-Because, by their Dietetic Practice, they do not induce that febrile action of the system incident to the consumption of the Flesh of Animals as food, which, by unnaturally increasing the circulation of the blood, is calculated to make the system receptive of attacks of Fever, Small-pox, Asiatic Cholera, and other diseases most readily assailing those in an abnormal condition of body.
- Because the experience of mankind shows, that the disease of Small-pox is by no means confined to those who have not been Vaccinated, but, notwithstanding this operation, most commonly assails those who are of inferior habits (whether as regards refuse diet, disregard of ventilation, and the moral considerations essential to the health of man), and consume the Flesh of Animals and Alcoholic Beverages in the largest quantities; the climax to the virulence of such attacks being found among savage nations, as the North American Indians, and others, whose diet is exclusively one of the Flesh of Animals, whole tribes of whom have fallen a prey to the disease.
- 3.—Because it is opposed to reason, the facts of physiological research, and the common sense of the individual, to endeavour by the force of enactment, to compel people to in-troduce a poisonous ferment, or the Vaccine Disease of Small-pox into the body, whether through the means of the virus of the human subject, or that of the cow, indiscriminately to all alike, and that justice, at least, requires an exception to such application of enactment, where persons not living erroneously on the Flesh of Animals as food (and not thus making themselves and their progeny subject to such attacks of disease) are still required, under penalty, to resort to an unnatural practice in common with those who, whether voluntarily or from want of knowledge, thus depart from the natural Dietetic Laws of the human constitution.

That your Petitioners would therefore humbly pray, that Vaccination under penalty, if considered necessary at all in the wisdom of your Honourable House, should only be compulsory with those who consume the Flesh of Animals as food, and thus find such an artificial application calculated to mitigate, in any degree, the virulence of the attack consequent upon their unfavourable habits of diet, whilst your Petitioners may be excepted from any such unnecessary application of law in their case, and be exempt from the introduction of the disease of the Small-pox into the system, on the principle that they who do not incur the penalty of the wrong-docr, should not be made to suffer with him. And your Petitioners will ever pray, etc.

We learn that the first four signatures appended to the prayer of the petition, are those of a physician, a merchant, a surgeon, and a magistrate, many others following these first four names, which are likely to acccompany the

public record of the petition, should it be

printed, as we trust it will.

^{*} See Controversialist and Correspondent. p. 11.

OBSERVATIONS OF CONTEMPORARIES.

Leeds Intelligencer. — We insert the following, from the leading article of a newspaper in extensive circulation in Yorkshire, accompanied by a reply which will probably have been inserted in the same paper before the issue of our present number, the copy of which we have been favoured with:—

"VEGETARIAN."

"Within these few days a young man, described in the daily papers as trimming his hair and beard after the style of Rembrand's head of Christ, has been 'had up' at one of the London police offices on a charge of some small larceny, preferred by his relations, who hoped by this means to have him summarily pronounced lunatic. His lunacy, however, does not appear to be so easily ascertained but on being remanded, he was importunate with the magistrate to be supplied in prison with a vegetable diet, to which he represented that he entirely addicted himself, and, accordingly, it was directed that he should be gratified, and his rations have consisted of figs, and bread and water. The appearance in public of this herbivorous specimen of the genus homo, reminds us that we lately received a copy of a report of the Vegetarian Banquet recently celebrated in Salford, which we have not yet had an opportunity of noticing agreeably with the request made by the Secretary of the Vegetarian Society, in forwarding us the report. We fear we cannot notice the affair precisely in the manner its friends might best like, for we are by no means prepared to concur in their views of the virtue of forswearing and eventually abolishing all kinds of food except vegetables. There is a nursery jingle which puts a case and asks a question in the

following terms:—

"'If all the earth were paper,

If all the seas were ink;

If all the trees were bread and cheese,

What should we have to drink?'

"Now, the Vegetarian Society do not propose to go so far as to forbid the means of quenching thirst, provided we will be content with water and the unfermented juices of fruits; but they do propose to cut off from mankind one entire and very important part of the sources of our food. Everything that has had animated life in it—the flesh of animals and fish—is pronounced by them to be improper for man to eat. On moral and religious as well as natural grounds they condemn it. The 'Mission of Vegetarianism,' as they say in their motto printed outside the envelopes of their missives, and as they assert in their speeches, is this—

""The flesh of animals cannot be best adapted to our constitution, if to obtain it a single feeling is violated, kindness hindered in its propagation, suffering to any creature wilfully inflicted, or a law of nature broken. Otherwise, nature would contradict herself, and men would doubt the existence of Supreme Benevolence."

"The meaning of this is, we presume, that the slaying of beasts and birds, and the taking of fish, in order to eat their flesh, is contrary to nature and the beneficence of the Creator.

"This proposition is so comprehensive, that we

"This proposition is so comprehensive, that we may pass very summarily over the facts and arguments which the Vegetarians produce to prove that the human frame can thrive well enough on vegetable food, a thing we readily grant without the corroborating fact that some of these gentlemen have lived comfortably and healthily for forty years on a purely vegetable diet, and in the strength of it have raised a moral standard far higher than that of carnivorous mortals. There are a great many nice and nourishing things to be compounded from the products of the vegetable kingdom, and the grosser taste and lower morals of the majority leave to the select few ample choice of materials, by diminishing the competition for

herbs and farinacea. The digestive organs, too, of some people preserve to mature age the throphisticated preferences of youth for tarts and spice cake, and all the saccharine preparations from lollipops to lump sugar. It is true that such a taste in full grown men and women is vulgarly thought to indicate a dyspeptic habit, and to have a cachectic tendency; but if the Vegetarian Society be right in their principle, that it is unnatural and brutal, and contrary to a beneficent law, for man to eat flesh, the question admits of no compromise

on the score of expediency.
"Amidst the existing habits of mankind to eat whatever is wholesome, palatable, and to be pro-cured, the Vegetarians may easily indulge their theory and taste as to eating, without any serious inconvenience; but on the supposition that their new 'Mission' had proselytized the whole world, it would be curious, if we had time and space to do so, to consider how many little conveniences, leathern and fleecy, men would lack, when, having ceased to walk on shoe leather, their principles were no longer upbraided with the creaking of their boots. 'Feeling' and kindness are as much violated in the killing of animals for their hides as for their flesh; and it would not pay, in well-peopled countries at least, to feed sheep for the sake of their wool alone, to say nothing of the fact that the timid creatures suffer, in the annual process of washing and clipping, an agony perhaps not less than that of death, with this difference that the former may be endured many times, the latter but once. The Vegetarians, however, who are precisely the sort of people that are particular to keep their feet dry and their backs warm, have a remedy for the disappearance of leather and wool growing amongst ourselves. They indulge a vague hope that vegetable substances many be devised as substitutes for those materials of dress and use which are indispensable; or, failing this, they remind us that we could have these things 'from America, Russia, and other countries, which, as being less enlightened than England, would continue to breed and slaughter cattle, and supply us with all we should want.' So it comes to this, that we are deliberately to prop our virtue with the vices of other people. We are not only to wink at their gross ignorance and depravity, but we are to encourage their addiction to vile uses. Here is a confessed break down of the very principle of the Vegetarian mission. Of the unclean thing it is said, 'Taste

not, touch not, handle not.'
"There are a few other useful things which, under the Vegetarian interdict, must be something 'like leather.' The horn-book has been discarded, except as a figure of speech, and horn-cups may be dispensed with; but the joiner will stick to glue, and even a Vegetarian diet is agreeably varied with calf's foot jelly. Then, again, these very good people who have so much milk of human kindness on their lips must forego the literal article; butter is not to melt in their mouths; eggs must be taken to another market; and Stilton will no longer be 'the cheese.' 'But how is this?' the Vegetarian milksops may perhaps ask: 'you do not kill the cow by milking her.' True; but the foolish calf which would have set up an absurd claim to the maternal fountain is reduced to veal, in order to prevent undue competition, on the same principle as the brothers of the Sultan were effectually disposed of to regulate inconvenient rivalry for the throne. But the eggs!—surely there is no harm in them. Well, the hens certainly do get used to the constant disappointment of their fond hopes of a precious brood, and lend their own sweet voices to invite the spoiler; but, on a careful consideration, we think eggs must be forbidden, even for the glazing of a piecrust, or for giving coherency to a batter pudding. In short, we fear that the true Vegetarian banquet, 'ab ovo usque ad malum,' will be sadly shorn of the glories of a well-spread board. Cucumbers, so grateful to flints in warm weather, must be eaten without vinegar, which is the native element of innumerable little eels; and cabbages are not boiled with impunity to the cater-pillars. Moreover, we should not like society to be always like Mrs. Bagner, 'washing the

greens i'
"But the Vegetarians take up the cudgels against the naturalists. Man has the dental characteristics of both granivorous and carnivorous animals; but Vegetarians say this is no proof that he is to feed like both. He is, they say, an 'intermediate animal;' but their conclusions on this point are rather inconclusive; for if, as they make out, our 'intermediate' position forbids us to eat flesh, it ought equally to forbid our consumption of vegetables. But they do not class man with the chameleon, to live upon air; they find a much more congenial association. The chairman at the Salford banquet said, 'The truth was, that man resembled most the simiæ, or monkey tribe.' There's a nut for simious man to crack! But, though it must be confessed that the human species of ape is apeish whenever there is a new fashion to imitate, or a new folly to copy, and, in the cub state, is as mischievous as a monkey, there is no need to boast of the resemblance.

"By way of a word in conclusion seriously; so far from the use of animal food being a violation of kindness to the inferior animals, it may be safely affirmed that the contrary is true. In unpeopled wilds the weaker animals are the prey of the stronger; and in populated countries they would be exterminated as cumberers of the ground. Instead of this, animal life is preserved and propagated in myriads of existences, to gather such pleasures as they are capable of, and especially that of browsing on the sweet grass, and feeding on wholesome fodder, in consequence of their being required by man for the satisfaction of his own wants. Whatever there is of beneficence in the gift of life to the inferior animals, it is but extended by the care man takes of his herds and flocks; and though the shambles await them, they are happily unapprehensive of their fate, and escape the wretchedness of death by hunger, disease, and age. It may be remarked, too, in passing, that the vegetable kingdom is far more prolific of deadly poisons than the animal kingdom, and that it is far safer to be indiscriminate in the choice of food from the

latter than from the former. "We fear there is a leaven of heresy in religion as well as morals, in attempts like that of the Vegetarian Mission to set up a rule of life above that which is written or enjoined. Why are we to be called upon to tread the courts of Nature's bounteous temple with offerings not required at our hands? Have we lived up so perfectly to the laws, human and divine, which are enjoined us with unmistakeable plainness, that we must needs devise a new law fitly to exercise our soaring morality? We need not answer this question. There may be a degree of plausibility to some minds in the profession of an over-refined and sentimental repugnance to sacrifice animal life for the sustentation of our own bodies; and the Vegetarians do not hesitate to declare flesh meat revolting to the senses, as if it were some unclean thing. They look upon the 'beasts of the earth, and wild beasts, and complete this control of the sense. and creeping things, and fowls of the air, and pronounce them common and unclean; they proscribe the living treasures of the waters, as if there had been no record of the miraculous draught of fishes; and thus they set up a law which, if true, would condemn the highest code of morality revealed to man, and rebuke the holiest example of blameless living. Let these men adopt what regimen best suits their tastes and peculiar opinions; but let them forbear to obtrude their

crude and rash theory on the world as a mission of moral regeneration, which they conceive them-selves authorised to reveal to their fellow mortals."

VEGETARIANISM.

To the Editor of the Leeds Intelligencer.

SIR—My attention has been directed to a principal article of your paper of the 3rd inst., containing somewhat extended comments on the Vegetarian principle and practice, in reply to which you will probably kindly insert the following:

Permit me, in the first instance, to state, that your notice of Vegetarianism cannot but be of service to the public, even though you are not able to present it "precisely in the manner its friends might best like." Vegetarians must all acknowledge the advantage of having their principles discussed, and are, or ought to be, too philosophical to take offence because the world, which they seek to benefit, cannot at once agree with them as to the merits of a system which calls both for careful inquiry, and some measure of experience, in those who would fully test its claims to attention.

The Vegetarian system is based upon the natural constitution of man, considered in relation to his physical, intellectual, and moral nature, with all of which its principles and practice are found completely to harmonize; whilst, on the contrary, the consumption of flesh as food is found, in great measure, to depend upon want of reasoning upon the subject of diet, and, when even partially examined, to be most incongruous with all the principles which so powerfully commend the opposite system to man in his "highest and best estate."

Passing over your admission (backed by authority arising out of the composition of food, and the practical experience of those who do the hard work of the world) as to the practicability of living upon the products of the vegetable kingdom, as well as your wit upon the "unsophisticated preferences of youth" being continued in some cases. ferences of youth" being continued in some cases to mature age,—"the taste for tarts and spice-cake" included—I beg to admit, with you, that if the principle of the Vegetarian Society be right, the denial of the propriety of the consumption of the flesh of animals as food "admits of no compromise," and to add, that however tolerant of the prevailing practices of diet Vegetarians may be (regarding the consumption of flesh as due to the belief of its being more important than any other belief of its being more important than any other substance used as food), the mission of Vegetarian-ism is to show, that there is a better way of living, because one more in accordance with the principles firmly rooted, and always recognised, in degree, at least, in the history of the human family.

It is, however, mistaken to picture, as you do, the inconveniences arising out of the world being proselytized to the Vegetarian system, "whether leathern, fleecy, or of any other character." This leading popular objection is based upon an assumption pre-supposing the conversion of masses of people to the Vegetarian practice, at once; while the most sanguine Vegetarians, I presume, can never count upon any other success attending their advocacy, than such a progressive accession to their numbers as is found to attend any other successful reformatory movement; the progress and experience of mankind being ever slow in relation to that which is of value. It is thus, that the disuse of the flesh of animals as food, in progressively reducing the supply, would bring up new demands for articles in the range of guttapercha, india-rubber, felt, vegetable oils, and other articles now being found as substitutes for substances previously derived from the slaughter of animals, just as paraphine oil, from the demand for a cheaper article, now takes the place of the oil of the sperm whale, or as the metal pen comes

forth to meet the demands of the literary progress of our times, where the quill of the goose's wing was once sufficient. No doubt, as you remark, "feeling and kindness are as much violated in the slaughter of animals for their hides as for their flesh;" but of animals for their fides as for their fiesh; but what I would suggest, is, that though, undoubtedly, "America, Russia, and other countries less enlightened than England," may long continue to supply these articles, whatever be the prevailing practice of diet in our own country, Vegetarianism, in itself, cannot suffer from this fact, as you seem to conclude, since the principle of the system, when sufficiently brought to hear will processorily when sufficiently brought to bear, will necessarily put an end to those practices of slaughtering animals for any such purposes; and if, in the meantime, the lack of supply of the various articles of clothing required, subjects Vegetarians to the disadvantage of using articles procured by the slaughter of animals, this is to be regarded as due to the disadvantageous contact with the prevailing destructive meat-eating practices of the world, which almost exclusively put down the demands for other and better articles. Vegetarians, therefore, in being condemned to the use of such articles of clothing, do not "seek to prop their virtue with the vices of other people," but are wise prough to look upon these displays to a such a such as the second of the seco enough to look upon those disadvantages of contact with inferior usages in the world, in much the same spirit with which the Temperance philosopher views the disgrace of drunkenness setting upon our country, hoping and labouring for better things, but paying the penalty arising out of con-tact with the disadvantageous condition of his less wise brethren, in the meantime.

Allow me to correct the notable mistake you make in stating that "even Vegetarian diet is agreeably varied with calf's-foot jelly." Pectine, the principle of jelly, is a vegetable product, and so are all the nutritive particles found in the flesh of animals, originating as they do in the present the product of animals, originating as they add in the present the product of the pr of animals, originating, as they do, in the proteine compounds of vegetables, and whatever form they may afterwards assume, owing all their nutriment

to that source.

In regard to the charge of inconsistency, implied in your remarks upon the subject of the consumption of milk, butter, and eggs, in the practice of the majority of Vegetarians; it is quite correct that the practice of Vegetarian diet is not, as is popularly supposed, restricted to subsistence upon mere vegetables, but embraces the great varieties of fruits, roots, and grain, found in the products of the vegetable kingdom, with which milk, butter, and eggs are combined, producing a bill of fare equal to, or more extended than that of the mixeddiet system. These animal substances, however, like the use of leather, and other such articles above referred to, though admissible now, will be no longer continued than will be compatible with the principle of refusing to slaughter animals for frood. There is, moreover, an undoubted progress in simplicity of taste, insensibly leading the experienced Vegetarian to the disuse of those substances; and whatever inconsistency may be included in the disease of the substances. pictured in the direction of your remarks, there is no doubt that, in the early stages of Vegetarian practice, the use of these articles in combination with farinaceous and vegetable products, supplies an excellent and safe means of change from the consumption of flesh as food, to the simple practice of Vegetarian diet which may ultimately be carried out.

I beg to correct your statement that "the Vegetarians take up the cudgels against the Naturalists." Their theories agree precisely with the declarations of all the greatest naturalists, such as LINNÆUS, CUVIER, RAY, MONBODEO, OWEN, and others, who have all arrived at the conclusion that man's natural constitution is adapted to the consumption of an intermediate diet, embracing, in the words of CUVIER, "fruits, roots, and grain, with the succulent parts of vegetables." This conclusion having been impartially arrived at, by a careful comparison of the anatomical and physiological characteristics of man as compared with those of other animals.

My desire to economize your space, prevents me making more than a remark upon your statement that the sum of animal pleasure is increased by the consumption of flesh as food. The adherents of the mixed-diet system have no legitimate claim to this argument, since animals are not bred and trained in any degree in relation to their comfort, but to the appetite of man for their flesh as food; and when the question is fully inquired into, it is found that they are first dragged out of their reatment, almost from first to last, the close of their existence being marked by some of the greatest cruelties which disgrace humanity, as may be seen by simple inspection of the acts of the slaughter-house, so graphically depicted in "The Heart of Mid-London," and "The Cattle Road to Ruin," in DICKENS'S Household Words.

In conclusion, permit me to say, that there can be no "leaven of heresy in religion as well as morals in attempts like that of the Vegetarian Mission," but accordance with the spirit of these; since, far from setting up "a rule of life above that which is written or enjoined," it simply, from the facts of science and experience, speaks in accordance with the declaration which appointed man's food in his primeval condition (Gen. i, 29); and though the practice of consuming flesh as food has since prevailed, and been identified with the less favoured phases of man's history, Vegetarians are not devising a "new law for fitly exercising a soaring morality," but merely seek, in all charity, to induce a return to those practices of living which now, just as in all times past, have been found to be the most natural and best, as well as the happiest. Other remarks I beg to pass over, from respect to your space, feeling quite assured that a more careful attention to the features and arguments of the Vegetarian system, is alone wanting to explain the circumstances of doubt or difficulty not above referred to, full explication of which, however, may be found in Vegetarian works treating the objections raised on these and other subjects.

Thanking you for the usefulness of your pro-

minent notice of this question,

I am, sir, your obedient servant, A VEGETARIAN. 5, Victoria Terrace, South Shore, Blackpool.

We are not sorry to afford space for the extended remarks of our Leeds critic, because, from their prominence, at least, they are likely to excite attention, and consequent reflection upon the real merits of Vegeterianism. Once again, old objections have to be met, and the letter of this correspondent might, indeed, in reply, have been much extended, especially in those parts where the reviewer most seriously commits himself, as in the doubt expressed that "there is a leaven of heresy in religion, as well as morals, in attempts like that of the Vegetarian mission, to set up a rule of life above that which is written or enjoined." We, however, commend the forbearance used, if we mistake not, not merely in charity, but in something of the belief that a more correct view of the Vegetarian question is not without the apprehension of the writer of the remarks in the Leeds paper. We may here observe, however, that it is very happy for the world when men seek to apply principles to the ordinary practice of life, which can be shown to be in accordance with the morals as well as the

other characteristics of human nature, and because men have pleased to live for many ages in disregard of what is natural and best in diet, we cannot be charged with arriving at a "soaring morality," if we take leave to point out the mistake. As to the reference to the miraculous draught of fishes, and the inference derived from this pertaining to the history of CHRIST we have simply to remark, that the wisdom which performed the miracle in question, in close relation to the apprehension and circumstances of mankind in a fallen condition, was the same wisdom which built the universe, and then, doubtless, in ac-cordance with all the laws of the human frame, gave man a Vegetarian diet, in which he lived, till wandering from the principles of his being, he came to prey upon the animal creation; and we would beg to suggest, whether, with the many proofs to be afforded of the accordance of the Vegetarian principle with man as he was destined to exist, any real sanction can be drawn for the eating of animal flesh (or "fish"), from the practices of mankind, in a state of society hardly redeemed from the darkest heathenism. "I have many things to say unto you, but ye cannot bear them now," is a notable declaration of the Saviour of mankind; and in this may be involved much that is essentially applicable to the regulation of the external habits of mankind, and among these, our inference is, that every thing not strictly in accordance with the order and laws of the human constitution (preying upon the animal creation amongst the rest), must have been included.

Glasgow Examiner.—We find that this paper, somewhat prominent on former occasions for its notice of Vegetarianism, and the exceedingly broad and unscrupulous attempts at wit (not to use another term), notices the proceedings of the Society, in connection with the recent Annual Meeting in Manchester, in the following article:—

"THE VEGETARIAN ANNUAL BANQUET."

"We observe, by the Manchester Examiner, that our old friends, the Vegetarians, are still in the body, and still numerous enough to make up a respectable turnip party. They recently mustered to the annual banquet, in the Salford Town Hall, to the number of three hundred, to be regaled with vegetable sweets, both material and mental. We are also delighted to observe that Mr. Simpson of Fox-Hill Bank, is still in vigorous health of body, and from the report given of his speech, we can detect no symptoms of failing memory, as the speech is there with but slight variation from what it was a dozen of years ago. Though he tells us that farinaceous diet makes excellent blood and bones, it does not appear that it does so well for brains. However, though a new speech is a thing not to be expected, we hope the amiable gentlemen will turn up annually, and deliver his old one, for a century to come. Old Parr was an eater of beef and a drinker of strong drink, and he lived a century and a half, through the effect of taking occasionally a vegetable pill; and how much longer life should be expected in those who take nothing but vegetables?"

Some of our readers may be inclined to take exception to the insertion of matter such as the above: we, however, but regard it as a sign of the times, in the progress of Vegetarianism. The Glasgow

Examiner has already submitted Mr. SIMPSON to several personal operations on previous occasions; and thus departs in no measure from its personal character, in estimating the character and volume of brain, the result of feeding on "farinaceous diet." If Mr. SIMPSON'S speech at the Salford Banquet, in the brief abstract of any newspaper (though containing, as it did in extenso, some of the most powerful arguments hitherto used in support of Vegetarianism), approximated to the advocacy of that gentleman on former occasions, we fear that, however varied in other particulars, the gist of such addresses must still be open to the charge here made, and only have again and again to contain the strong points of argument which support the Vegetarian theories, and establish their importance, just as the Freetrader's addresses did in relation to their mission. We hope, therefore, that gentlemen, like the writer of the Glasgow Examiner, will have many more such occasions for exercising their wit, even though the strong points used may be somewhat unpalatable to the gross and sensual characteristics of a few; and carefully accepting the good wishes of the writer, we beg to correct his estimate of the length of time the Vegetarian Society has been before the public, for, though in the growing attention given to the principle and practice of Vegetarianism, the editor may well be excused giving the term of a dozen years to its existence, we are obliged to remind him, that, in point of fact, it has not yet been half that time before the public. When a "dozen years" have, however, been realized, we hope to be able to congratulate all who now think and write in the style of the Glasgow Examiner, upon a happier state of things, in the progress and more established growth of all that is kind, peaceful, and humane.

We have also to correct a real or pretended mistake as to the history of PARR, almost suggesting the belief that the Glasgow Examiner, from so frequently seeing the advertisements of "PARR's Life Pills," has come at length fully to believe the marvellous stories related of them. Old PARR died, only, when, after living upon simple food, he was brought out of the natural healthful habits of life, to partake of the flesh of animals and alcoholic beverages, like those who have faith in these articles. To use the words of his biographer, alluding to his departure from simple food,—"cheese, coarse bread, milk, and small beer"—he was brought to London, where he "fed high and drank plentifully of the best wines," and soon died, his death being generally attributed to that cause; whilst, on his primitive habits, he had vigour of body "to have lived a good while longer."

Punch.—Our old friend Punch favours us with the following notice:—

"THE VEGETARIANS IN THE NORTH.

"The Vegetarians have been consuming a quantity of green stuff in public, at the Town Hall of Salford. We shall expect soon to hear of a variety of extraordinary feats performed by geniuses of the Vegetarian class, such as swallowing turnips whole, demolishing spinach by the sieve, onions by the rope, and cabbages by the cart-load. We

perceive that the Vegetarians have set themselves in opposition to every thing like compromise; and a poor unfortunate, who endeavoured to meet the Vegetarians half way, by living on tapioca, was recently hooted down, and warned of the frightful consequences to be apprehended from the starch in the tapioca, which might lead to stiffness of the joints, and a thousand other maladies."

We are sorry that we cannot find as much amusement as we usually expect from one of the most pointed moralists of our time; and fear the above was written after a heavy dinner of very questionable composition; one leading item of which, at least, according to Shakspeare, "does harm to the wits."

As to the latter portion of the notice, about being hooted down for living on tapioca, we confess that reading this is like going from home to learn the particular features of our own history; and we are rather inclined to believe that *Punch* has been taking a holiday, and has had to commit some of his work to inferior hands, evidence of which, at least, we have in the comparison of the above with the sparkling notice presented by him some time since, which we here give to help to restore him to his usual position of the "merry and wise."

"A BAD LOOK-OUT FOR BUTCHERS."

"The Manchester Guardian reports a Grand Vegetarian Banquet, which took place last week at Salford Town-hall. The bill of fare was the following:—

Satiora Town-Mark.

lowing:

"Savoury Dishes: Omelette Pies, Savoury Fritters,
Mushroom Pies, Rice Fritters. Sweets: Tous-le-mois,
Farina, Semolina, Sago (all inshapes), Cheesecakes. Fruits:
Grapes, Strawberries, Pinc Apples, Cherries, Preserved
Fruit. The Beverages were Tea, Coffee, Milk, Iced
Water, etc.'

"In hot weather, when the human mind natuselly inclines to salad, and its instincts are her-

rally inclines to salad, and its instincts are herbivorous, such a carte as the above is certainly rather inviting. But what should we have to say to it five months hence? Would rice fritters, and even mushroom-pies, stand comparison, at Christ-mas, with roast-beef and turkey—nay, with mince-pie and plum-pudding, whereof suet and other fat are ingredients? However this may be, Vegetarianism is evidently progressing. It is remarkable that the scene of this Banquet was a Townhall; and the Manchester Guardian also informs that the company included Mr. Alderman Harvey. An alderman at a Vegetarian feast!—what are we coming to? Who knows but that one of these not very distant days the LORD MAYOR of London himself, on the 9th of November, may hold a similar festival? And then the newspapers will tell us the next day of three or four hundred tureens of green pea-soup, instead of as many of turtle, forming the principal item of the bill of fare-truly the green pea, in one respect, will be equal to the turtle in expense, as it will be out of season. Farina, semolina, and sago, which, so to speak, are made game of now, will then actually take the place of venison, partridge, and pheasant. If, too, the farina, semolina, and so forth, are all in shapes, they will probably correspond a little with the If, too, the members of the Corporation, whom a lighter sort of diet will perhaps reduce to some measure of shape also. It will be a strange sight to behold a great civic magistrate discussing his currant jelly without his haunch: and, at the termination of the repast, over which FATHER MATHEW, of course, will preside along with Pythagoras, to witness the circulation of the loving tea-cup.

CASE OF MR. DAW.

G. W. M.-Mr. Daw, referred to in the police

reports of *The Times*, and other papers, as well as the *Leeds Intelligencer*, is not we believe, a member of the Vegetarian Society, but one who, like many others, has seen fit, from conviction of its importance, to adopt the Vegetarian practice of diet. The object of the charge made by the friends of this gentleman, is explained in the following paragraph from the police report of *The Times*:—

"GUILDHALL.—John James Daw, a young man about thirty years of age, wearing his hair and beard in imitation of Rembrandy's portraits of our Saviour, was charged before Alderman Moon with unlawfully obtaining and pledging an accountbook, the property of his father and Mr. Chapple, stationer, of St. Andrew's.hill. The real object of the charge turned out to be to place the accused in an asylum, believing him to be of unsound mind, from his wandering habits and eccentric conduct."

The young man was, however, as it seems, detained for medical examination, as it was submitted that it was dangerous for him to be at large, he protesting against this proceeding, and stating "that he was deemed mad and persecuted because he followed the doctrine of our Saviour, who was a Jew, and because he had become a convert to the Jewish persuasion." He also demanded to know what was to be his food in prison, since "he lived upon fruit only, and if it was withheld from him, he would go without."

We find, subsequently, from the certificate of the medical officer, that there was nothing in the young man to lead to the opinion that he was insane; "his appearance," said Mr. Frederick Willders, "is peculiar, and his habits singular, being a Vegetarian; beyond that he is most rational, and gives plain and proper answers to any question put to him." We afterwards find, that the person, who during his detention informed those about him that he had tasted nothing but apples, figs, and pure water for the last two or three years, and gained great strength in consequence, was then discharged."

The above will communicate all the intelligence in our possession on the subject of the inquiries of our correspondent, and will explain what, here and there is made to point specially to Vegetarianism, in the paragraphs of the newspapers referring to this subject, though not always with disadvantage, as we see from the following remarks extracted from the Weekly Dispatch, by a Correspondent:—

"The appeal to nature in our corporeal habits has received further force by the rapid increase of disciples of the Vegetarian theory. The merchants on 'Change have been startled by the appearance of a gentleman with no hat, but an enormous bushy head, of coarse, fiery red hair, parted in the centre like a Rembrand's head of Christ. The man's friends have charged him with petty larceny, to get him confined as a lunatic; but the doctor reported to the sitting magistrate that he was more sane than any body else, and that the only cause of his being suspected of insanity was that he was so eccentric as to live as nature intended, with the hair to protect his head and throat—vegetable diet, especially fruits, to support him, and pure water to quench his thirst. So it would seem that Mr. Brotherton will be canonised as a prophet—and Father Mathew as the founder of a faith."—Weekly Dispatch.

Punch here, also, addresses himself to the same subject, in

"A WARNING TO VEGETARIANS."

"One J. J. Daw—alias, we presume, Jack Jack—Daw—has been up at Guildhall, to profess himself a convert to the Jewish faith. 'He is not insane,' says the medical authority: 'but is a Vegetarian.' The truth is, the cause of the poor man's conversion is simply this: he has lived upon roots only, and they have got into his head, and, taking great interest there, have become Hebrew ones."

Taking this notice for what it really is,-an additional evidence to the rest, how heinous it becomes to depart from prevailing custom, whether in relation to the wearing of the hair and beard, or the ordinary features of diet, and prevailing religious opinions-we cannot but be somewhat amused with the declaration of Mr. WILLDERS, that, "beyond Mr. Daw being a Vegetarian," he was "most rational." Thus, it appears, that going without a hat, and turning Jew, are minor matters in the estimation of this professional gentleman, the inference being that Vegetarianism is alone suspect. Probably, however, Mr. WILL-DERS was not able to say anything better than he did upon the subject, for want of a little study of the practice of diet on which he incautiously gave an opinion.

"VEGETARIANISM AND DRY BONES."

DEAR SIR—A brother phonographer, a bricklayer, aged betwixt eighteen and nineteen years, residing in the suburbs of Leeds, has been trying the Vegetarian diet for about two months. Having heard that he had become thinner, I wrote him for his encouragement, as I understood he was being assailed for his "foolishness." I extract the follow-

"I certainly am rather thinner; but that I can easily account for—we had to work this last week in very hot places. [He is now working at the retorts in one of the Leeds gas-houses.] We have had beds to make in four 'hot hoiles,' as we call them; that is, under arches, where the retorts are working next to them. In the next arches to those we have to work in, it is all a mass of heat, and there is only a brick in length between them. So far from blaming Vegetarianism, I_regard it as

a proof in the other way."

[I suppose he means, that he does not think that Vegetarianism is the cause of his being thin.] * * "The bookkeeper at the gas-house (who is a lay-preacher of the Independents), asked me if I was a Vegetarian; I told him that I was; so then he would have me to go into the office with him, and he then commenced a long dissertation on Vegetarianism, and told me that it was not suited for a growing person, at all. I had then my sleeves rolled up, so he got hold of my arm, and he said, 'You are lighter, are you not?' I told him that I was, a little. He then said, 'Yes! so are all Vegetarians.' He then expounded the structure of the bone, and said that the outside of the bone was white and hard, and the inside soft and red; and he said that it was the flesh-meat a young person got that kept it soft; and then he concluded the whole, by saying that I should get a little twice or thrice a week—this he said very blandly. Now this was to me quite a new theory, but I have not as yet taken any notice of it whatever, so I suppose I shall be getting quite dry inside. This was the reason, he said why Vegetarians were lighter, owing to the bones being empty. He said that after the bones were set, a person might adopt it with safety. That has not frightened me very

much, however, so I intend still to continue a Vegetarian."

You will see, though the writer professes not to heed the above, yet he does not seem prepared to contradict it; so that in case of temptation to return to his old habits again, he might excuse his own mind with this being one reason at least.

I feel condemned while writing for information on the above, for if I had made use of the opportunities I have had, I should not have needed to take up your very valuable time, but have been able to answer him at once for myself. Not for my sake, then, but for the sake of my friend, as a young man whose feet may be set in the right course, will you have the kindness to drop me a few lines in proof of the incorrectness of the above "Vegetarian Ossification?"

My friend tells me he has a sister, two years older, who has also been a Vegetarian for eight weeks. I have lent him some papers and tracts on Vegetarianism, and I, a few days since, sent him two volumes of the Vegetarian Advance.

while I am with the doctor, pray excuse my asking a question on account of myself. My teeth are nearly all gone, though I am only about thirty. You will not wonder when I tell you that I have but little pleasure in mastication, often pain. Will you have the kindness to say whether artificial teeth are really useful, or are they principally for ornament.

New Wortley. S. E.

Our humble-minded correspondent's friend, should have inquired of the lay preacher where the animals got the marrow of their bones from, that subsist entirely on grass and the most inferior vegetables. He should have remembered, too, that vegetable products contain far more bone-making material than the flesh of animals.

The length of life is, no doubt, much affected by the more or less defective way in which the food is often masticated; and any really available substitutes for the natural teeth, are thus of great value. We regret, however, to say, that nearly all attempts to provide artificial teeth, are little more than useless, unless it be in America, where, it seems, dentistry is much more advanced than in other countries.

DOMESTIC DIFFICULTIES.

Dear Sir—Having been a Vegetarian for some time, I have found the system to be a very good one, as far as health is concerned; but I have a wife, who, unfortunately for me, does not like the system, and this places me in rather a difficult situation, though I have come to the resolution that if I cannot bring her over to my way of living, to let her and the family see that I can allow them to have their beef and mutton, if they will only be content with that. I wish you could only inform me of the likeliest method to be adopted to bring about the change I so much desire in my family; and if you do it through the Vegetarian Messenger, it will be very likely to do others service, as well as me.

Hoping that all may come to consider and practice this system, notwithstanding their difficulties, I am, your's sincerely,

Rochdale.

We are sorry we have no particular recipe for the solution of the difficulties of our correspondent, but can only recommend the general one of intelligent kindness, in treating the objections of those around him, who, doubtless, mean well rather than to give annoyance; since this, in all cases, is found to produce the requisite change of opinion, sooner or later; if at all practicable.

CONTEMPORARY NOTICES.

Leeds Intelligencer. — The following will be found to be a continuation of the discussion raised by the Editor of the Leeds Intelligencer, in a second article, which, together with the reply following it, will be found worthy of the attention of our readers.

"VEGETARIAN."

"In another column will be found a letter from 'A VEGETARIAN' in reference—we cannot say in answer—to our remarks, three weeks ago, on the Mission of Vegetarianism. The good temper of our correspondent, who is content that we should strike if we will but hear him, is the best argument in favour of a Vegetarian regimen we have met with, though we scarcely think a mixed diet would have spoiled his natural amiability. We are compelled, by the demands on our space, to be very brief in our remarks; but if, under this necessity, we appear to treat the arguments of our correspondent rather summarily and slightly, we take a further excuse from his example. He has not, as it appears to us, thought it necessary to confute our objections in any other way, than by setting against them his own propositions, which are little else than a begging of the whole question. He says the Vegetarian system is based upon the condition of man; and the eating of flesh is found, in great measure, to depend on want of reason on the of this bare petitio principii. He repays our admission, that a man may live upon vegetable food, with an expression of tolerance for the vulgar error of regarding flesh as an important substance for food. He is quite welcome to the admission, but we do not ask for a toleration which the Vegetarians have no right either to offer or to withhold. The mixed dictists have a better right to their theory and practice than the Vegetarians have to theirs, for the latter reprobate the former in the very act of professing toleration. The one party eat and are satisfied, the other eat and are censorious on those who eat differently.

"We deny that there is any mistake in the way we have used the 'popular objection' about the inconveniences arising out of the world being proselytized to the Vegetarian system.' The principles of the Vegetarians, taking the high ground that it is wrong to inflict the pain of slaughter on animated creatures for man's use, require that those who hold them should at once restrict themselves to the use of vegetable products, in spite of inconveniences. But this they do not insist upon. Even on the supposition of England being converted to Vegetarianism, they calculate upon her being indebted for leather and wool to 'America, Russia, and other countries, which, being less enlightened than England, would continue to breed and slaughter cattle, and supply us with all we want!' In a case of conscience like this, we shall want something as tough as gutta percha, or India-rubber, for other purposes

besides shoes.

"We believe that calves'-foot jelly, so called, is sometimes made on the Vegetarian principle, but the article is not generally approved of, if there be any doubt about the nature of the 'pectine.' Yet it is no more an argument against animal food to allege that the principles of its nutriment are to be found in vegetables, than it would be against vegetables to allege that their elements are in the soil prepared for the seed or the young plant. Nutritious elements are abundantly produced in herbage, yet still unfit for the food of man, till further prepared by being converted into the flesh of those animals which feed on browse

herbage.
"We must repeat that the alleged intermediate

position of man, between the herbivorous and the carnivorous animals, cannot be maintained by rejecting the example of the one and retaining that of the other class. Man is like and unlike both, as to the substances he feeds upon; like them, in taking whatever is congenial to his nature, and unlike them in his more varied tastes, and in artificially preparing and cooking his food as his ingenuity may devise, or his experience dictate. To deny that the human system is naturally adapted to the consumption of fish, flesh and fowl, is against all rational conviction. The utmost that can be conceded to the Vegetarians on this point is, that vegetable substances should enter more largely into our diet than animal substances, which is the case wherever man has full choice of the resources of nature.

"Our correspondent denies that the adherents of the mixed-diet system have a legitimate claim to the argument that animal enjoyment is increased by the consumption of flesh as food, because the animals are not bred and trained for the sake of their comfort. It is quite sufficient for our argument if their preservation and enhanced enjoyment of life are incidental to the breeding of them for food; for it overthrows the Vegetarian principle, that a beneficent law of nature is broken by the use of flesh for our sustenance. The cruelties inflicted in the great cattle-markets and slaughterhouses, are abuses to be remedied, not by leaving the poor brutes to be hunted down or starved to extermination, as useless cumberers of the ground, but by such regulations as society is earnestly seeking to devise and enforce.

"The concluding remarks of 'A VEGETARIAN," do not at all remove our suspicion that there is 'a leaven of heresy in religion as well as morals in attempts like that of the Vegetarian Mission.' That Mission presumes to condemn the practices which were not only not reproved, but which were partaken of, by the Divine Author of our faith and His disciples. It would tolerate Abel's accepted offering; it would tolerate the enjoined sacrifices of the ceremonial law, the lamb without blemish, the 'pair of turtle doves or two young pigeons'; it would tolerate the clothing of camel's hair with a girdle of a skin about the loins; it would tolerate the vocation of the shepherds to whom first the glad tidings of the Saviour's birth were proclaimed, glad tidings of the Saviour's birth were proclaimed, as they abode in the fields watching their flocks which were destined to the shambles; it would tolerate the preparations on the day 'when the passover must be killed'; it would tolerate the 'piece of a boiled fish' with the honeycomb; but yet the apostles of this new 'Mission' will understand the statement of the saviour statement of the saviour statement. take to show us a more excellent way. Said we not truly that there is a leaven of heresy in all this? Far be it from us to accuse the Vegetarians individually of heretical intentions; but we cannot shut our eyes to the natural and logical deduction, that the morality of the Bible must be imperfect if the theory of the Vegetarian 'Mission' be the perfect one; for the latter condemns what the former most plainly permits."

VEGETARIANISM.

To the Editor of the Leeds Intelligencer.

Sin—In your comments on my letter inserted in your paper of the 24th ult., I perceive you take exception to my not proving the positions I advance. I beg to remind you, that your space would not permit of this being done at greater length. Your remarks upon the Vegetarian system were exceedingly discursive, and necessarily called only for a reply more or less of similar character.

If you desire proof that the "Vegetarian system is established in the natural constitution of man; whilst the consumption of the flesh of animals, as food is found in great measure to depend upon want of reasoning upon the subject"; this can only

be found in the examination of the facts of the anatomical and physiological history of man, as presented by the greatest naturalists, the chemical composition of food, the price for which a given amount of nutriment can be secured for the wants of the body, and the social and political economy, as well as the moral results of the question; whilst want of reasoning upon the mixed diet practice may be readily shown, by an impartial consideration of the characteristics of the instincts with which man has been endowed, as well as the repugnance to procure flesh for food, to the moral nature of man. All this is required and comprised in the full reasoning of the subject, and you will readily admit, that even a series of letters are no more than sufficient for the embodiment of this evidence. The usefulness of the discussion you have raised is, however, apparent in its tending to lead some at least of your readers, who at present entertain the ordinary views upon the question of diet, to carry out such inquiries, and ultimately, perhaps, like many others preceding them, to arrive at a satisfactory proof of the correctness of the Vegetarian theories. Whilst I admit, therefore, the insufficiency of my remarks to produce conviction apart from further inquiry into the subject referred to, and am by no means inclined to notice the questions begged by yourself in the opposing comments of your two articles, I shall be happy, if it meet your convenience to afford the space, instead of referring you to such a work as SMITH'S Fruits and Farinacea, the Proper Food of Man, to present a digest of the leading arguments of the Vegetarian system, which will, of course, be open to your freest criticism.

You obviously mistake the remarks made in regard to the use of animal substances, as leather, etc., which it was stated would ultimately be disused in the general practice of the Vegetarian system, not merely from the force of the principle itself, but from a supply of other articles being

procured as substitutes.

I beg to point out your error in confounding mineral elements with nutritive parts of food. The latter originate in vegetables; and if it be no objection to the use of the flesh of animals, to show that flesh contains no peculiar nutritive properties (but simply those referred to of vegetable origin), there is still the greatest force in the fact, that it is not merely unnecessary, but a most expensive process for man to take vegetable principles of nutriment through the flesh of animals.

Man does not, in comparing himself with the herbivora and carnivora, arrive at anything fur-ther than the conviction that he is an animal of intermediate structure, and closely approximating to those classes of animals between the two extremes above-mentioned; and thus naturalists have declared, that he is most adapted to an intermediate character of food, consisting of "fruits, roots, and grain, with the succulent parts of vegetables.

The cruelties of procuring flesh as food, are not accidental, but incident to the mixed-diet system, and whilst necessarily demoralizing to all identified with them, the most ordinary acts of the slaughterhouse, having to be ignored, or kept out of view in order to the enjoyment of the 'meat' placed upon the table.

The Vegetarian Mission presumes only to direct attention to the natural and best system of living, and in no degree to condemn the conscientious practice of individuals who are not able to see the

importance of the arguments employed.
In regard to your comments upon the practice of consuming flesh as food, not being reproved by the Divine Author of our faith, I beg again to remind you that the Vegetarian system was the one appointed by the CREATOR, whilst the consumption of flesh as food, has obviously its source in the permissions granted to man when the primitive order of his being had been departed from. To refer, therefore, as you do, upon this subject, to the practices of the Jews in their inferior institutions, is just as much to be misled as to quote the history of the Jews in relation to the sanctions for war, capital punishment, slavery, or that inferior state of morals which exacted "an eye for an eye, a tooth for a tooth," references to which have too often tended to betray, instead of elevating Scripture in the estimation of mankind. The beneficence of the Creator is ever apparent in his seeking to raise man from his fallen condition, and this great characteristic is pre-eminently manifested in the life of the Saviour, in relation to the world just redeemed from the darkest heathenism, things most essential to salvation only, in the first instance, being taught, though, in the notable words used (John xvi, 12), there were many things which could not then be referred to, and among these, doubtless, much that is essential to the regulation of the external habits of mankind, the natural inference being, that this embraced complete obedience to the normal laws of the human frame, in which the original appointment of the food of man would necessarily be included.

Arguments of this nature are, however, from the Arguments of this nature are, however, from the varied conceptions of Scripture, less useful than others more readily substantiated, though, in this case, made necessary by your assertion, "that the morality of the Bible must be imperfect, if the theory of the Vegetarian Mission be the perfect one."

I am, Sir, Your obedient servant. 5, Victoria Terrace, South Shore, Blackpool,
Wednesday, Oct. 5th, 1853.

IS VEGETARIANISM A MODERN QUACKERY? B. J.—We are obliged by our attention being directed to some inquiries and replies in connection with the Vegetarian system. The matter referred to will be found in the department of Notes and Queries of the Medical Circular, where an "Inquirer" requests to be informed what is the nature of "what is styled the Vegetarian system -one of the last forms," he believes, "of modern quackery." This correspondent then adds that he knows well "a gentleman who has adopted the Vegetarian diet plan for many years, but though he flourished tolerably on it himself, he has had to pay the penalty of it in his family, all of whom are of unusually puny growth, and several of them dying of consumption a few years after the period of puberty." The inquiry here given, elicited the following reply, from a correspondent who professes to write from "Brocoli Villa, Battersea":
"Vegetarianism."—"An Inquirer," in No 32

of the Medical Circular, is wrong in denouncing Vegetarianism as "one of the last forms of modern quackery.' It was an old system when the writer was a juvenile, although at that time there were no Vegetarian 'Public Meetings' and 'Festivals.' Many of the most brilliant ornaments of our species have been Vegetarians; and many most healthful families have been brought up on what is termed Vegetarian diet. The writer does not here mean to argue in favour of Vegetarianism, and mcrely wishes to prevent false inferences being drawn from the statements of 'An Inquirer.' The object of the more noisy Vegetarians of the pre-sent day is quite as much to prevent the slaughter of animals for food (i.e. those large enough to be seen), as it is to promote the general adoption of a vegetable diet. Indeed, the diet of an ordinary Vegetarian is a mixed one. Eggs and milk are not excluded; on the contrary, they enter largely

into the composition of their 'made dishes.' Fictitious rump-steaks and veal-cutlets, to wit. Many highly intellectual and healthy persons have lived entirely on vegetable food; but two or three the writer has known have taken wine in moderation. Your correspondent is wrong to denounce parties as 'quacks,' simply for refusing to consume whole mountains of roasted beef or mutton daily. The zeal of some Vegetarians has, however, led them to become ridiculous. Mr. Hall of Pannus-corium notoriety, for one, has profited by their folly. Lately he has headed his advertisements—'To Vegetarians.' If animal leather is objectionable, why not use 'anlicude leather,' and at once reject broadcloths and kerseymeres, for calicoes and linen fabrics? "Giles Sobersides." "Brocoli Villa, Battersea, Feb. 9, 1853."

The above reply we then find elicited the following letter from the original raiser of the question in the Medical Circular:—

" To the Editor of the Medical Circular.

"Sir,—In reply to Mr. Giles Sobersides' answer to an 'Inquirer,' as to the nature of 'Vegetarianism,' in your last number, allow me to say that I was perfectly aware that there was nothing new in the vegetable diet system, if that is all that it means. That is as old as Adam (vide Gen. i, 29); but, having heard of the 'public meetings' and 'festivals' of the Vegetarians of our day, which that shrewd fellow, Punch, has had a laugh at, I still think, spite of Mr. Sobersides' dictum, that I am not quite wrong in believing that this system is one of the latest forms of quackery of the age. Of course, every one may eat and drink whatever he likes 'de gestibus non est disputandum,' but if Vegetarianism, or any similar extravagance of the mind, is set before the public as something that ought to be adopted, then, I maintain, it comes under the head of quackery. No doubt there have been a number of worthy and superior men who have been Vegetarians—they have sometimes been 'characters,' or else they were wise enough to know what best agreed with them. Mr. Sobersides must be aware that man, by the structure of sides must be aware that man, by the structure of his teeth and his alimentary canal, can be proved to be omnivorous, and consequently any such deviation from the great laws of nature as Vegetarianism upholds and tries to promulgate, is quackery in the true sense of the term, alias humbug, a thing of ignorant pretension versus common sense, and science, to boot. 'Quackery' does not necessarily mean that its supporters, of whatever nature it may be, are exactly to be called quacks, unless, indeed, they venture to encroach quacks, unless, indeed, they venture to encroach upon the medical domain; there is too much of it in almost every line of life. For a capital account of literary quackery I beg to refer Mr. Sobersides to Macaulay's critique on Robert Montgomery's Poems (see Essays). I must own that it has not yet come under my observation, that we carnivori do 'consume whole mountains of roasted beef or mutton daily: 'perhaps Mr. Sobersides has observed that 'great fact.' In conclusion, I beg to repeat, that I do not consider myself quite wrong in thinking and saying that Vegetarianism is one of the last forms of quackery.

"I am, sir, yours, etc.,
"Inquirer as to Vegetarianism.

"P.S.—The Vegetarian's abhorrence of the 'slaughter of animals for food (i. e. those large enough to be seen),' is a sufficiently visible proof of the ridiculous nature of this ludicrous system."

To Vegetarians of all degrees of intelligence, as well as to every one who has taken the trouble to make inquiry as to what the Vegetarian system professes to be, the communications here given cannot but be condemned for their want of

information, and the confidence which, notwithstanding this, still claims to judge and denounce the Vegetarian practice, if not altogether, at least as regards its established principles. The circumstances narrated by the querist, as to the gentleman who lost his family as the penalty of his adherence to the "vegetable diet plan," is hardly worthy of a moment's attention, presenting, as it does, nothing whatever to warrant such a statement; its leading features being opposed to established facts. In elucidating such a case, we should take leave, first of all, to inquire what sort of a diet this gentleman adopted; and, even, if that were not an inferior one, in all probability we should have next to trace out the diseases developed in the children mentioned, as due to hereditary taints, which even the natural and best diet of the children, as well as of one of the parents, had been sufficient to mitigate. In short, the statement given is so loose as to prove nothing but the indisposition of the writer to Vegetarianism. The statement as to what is the object of the "noisy Vegetarians of the present day," as well as the remark about "fictitious rumpsteaks and veal-cutlets," in the reply to the "Inquirer," we may smile at, but need not stop to notice; nor, indeed, the whole assumption of "Inquirer," in his reiterated statements about man being proved to be omnivorous from the structure of his teeth and alimentary canal. The Vegetarian system may, indeed, appear "quackery" to those, who like "Inquirer," do not really know anything about it, but are still desirous of making it agree with the absurd picture they have in their own minds. Quackery, moreover, we have to remind such persons, is always characterized by its ignorant pretension; and all we would do further is to caution those who publish crude remarks about what they obviously know little or nothing, that the inference is the very opposite of what they wish should be drawn from their rash and inconsiderate denunciation of a system, that a little care might serve to commend to their attention.

PRESUMPTUOUS REPLIES TO PUZZLING QUESTIONS.

It is very unfortunate for the interests of truth, when the pride of authorship cannot be kept at the level of humility, but must claim to be able to answer questions, in relation to subjects which have obviously never commanded the most limited degree of attention. The following is an article which we extract from a recent number of the Family Herald, in reply to a correspondent:—

"It is very true that there is more nourishment in vegetable than in animal food; but then it is for cattle. There is great nourishment in grass. The buffaloes in America feed on nothing else; and the wild horses of the prairies, who are merely transformations of grass, are splendid creatures. But graminivorous and herbivorous animals are always eating, whereas a lion or tiger, which has a short meal once in twenty-four hours, has time for sweet retirement, friend to life's decline—

"'And those deep solitudes and awful cells Where heavenly pensive contemplation dwells.'

It is a very sectarian theory, the Vegetarian one. As a beau-ideal, it is poetically beautiful; but it

would require a beau-ideal world, and beau-ideal elements, to realise it in all its beauty.'

All who understand anything of the composition of food, will observe, that though the off-hand reply here given is put forth in full confidence, it is made without the smallest degree of attention to the subjects thus disposed of. If the writer had carefully inquired, he would have found, that of all the articles used as the food of man, certain articles derived from the vegetable kingdom are the most nutritive, and thus that man need not (as will be inferred from the mistake made) prey at all upon the animal creation in seeking the greatest amount of nourishment; and the more so, considering the additional fact, that all nutriment whatever that can be derived from eating the flesh of animals, is due to the vegetable principles of such flesh. It is quite true that the graminivorous and herbivorous tribes of animals, in the less nutritive character of their food, pass a considerable portion of their time in supplying the wants of their systems, whilst animals of prey devour at a meal what is sufficient for their wants, in many cases, of twenty-four hours. But the habits of man, having relation to kinds of food intermediate between these two types of animals, can be amply provided for in the fruits, roots, and grain, with the other vegetable products which present the great characteristics of his diet, and still leave him completely at liberty for useful mental, or physical occupation. The "sweet retirement" of the lion and the tiger, too, presents a most amusing picture, especially if we include with these amiable animals, the boa-constrictor! never before saw them complimented as lovers of nature, but had, more in accordance with fact, noticed their life as one of ravenous wear-andtear in pursuit of their prey, and cruelty as a characteristic of their procuring it, and then nearly all the rest of life devoted to the inactivity, or torpor, which we see more or less identified with the free consumption of flesh in the nobler animal man.

It is amusing to see the Vegetarian theory denounced as "very sectarian," whilst it embraces all that is good in the world's progress, and tends rapidly to further truth with all who adopt it, and whilst it can lay hold of the hard world, and by its powerful reasoning show that it is practical, from the mere force of its truth. We would thus rather be spared the compliment of being considered adherents of a theory "poetically beautiful," and thank those who thus dispose of us, to leave the Vegetarian system to its own truthful progress, whilst (abstaining from erroneous teaching) they honestly confess, where such is the case, that they know nothing about it.

CHOLERA AND SCARLET FEVER.

We present the following communication, drawing attention to the principles of treatment adopted for the cure or prevention of cholera and scarlet fever, in the Homœopathic practice of medicine. We find, hitherto, that the principle of treatment here suggested, with that adopted in the reformed vegetable practice of medicine, where stimulants from the vegetable

kingdom are administered, have hitherto been far more successful than any other course of treatment, in the restoration of persons attacked by Asiatic cholera. The letter of our correspondent will thus be of interest, and especially at the present time. Happily, however, the general habits of Vegetarians, and especially the characteristics of their diet, render them very little subject to attacks of the nature referred to; and in many cases, we doubt not, where the normal condition of the body has been in a great measure restored, this advantage amounts to exemption from the danger of such attacks:—

DEAR SIR—We have been many times haunted by cholera. The "Docti" were, and are, taking measures, to the best of their knowledge, in order to prevent it, as far as possible; they have suggested, and are trying various remedies to cure it, wherever there is a chance; but the attempts to find out the specific exciting cause of cholera being unsuccessful, as neither chemistry nor the microscope could render them any assistance therein, the specific remedy against that scourge has never been fixed upon by the established medical school. In this perplexity, however, as in any other, com-mon sense should have dictated to them to take experience for their guide. In Sept. 1849, I tried to assist them, through the public press, as there was no access to their hospitals, and related what was done on the continent, and here, by the means of done on the continent, and here, by the means of camphor, cuprum, veratrum album, etc., in curing and preventing cholera, and abiding in the selection of the remedy by the principles of SIMLIA SIMILIBUS CURANTUR; the principle of action, pervading, in fact, the whole nature, but as yet little understood by many. It occurred to my mind, lately, that the specific exciting cause of cholera may be found through analogies; which in science are too often the necessary substitutes for facts, by analysing the symptoms of disease, and comparing them with the pathogenetic symptoms, that some them with the pathogenetic symptoms, that some known poisonous substances are able to produce upon the healthy body; there being no doubt whatever, that the miasma of cholera is of a poisonous character. I found, eventually, that hydrocyanic acid is very likely to be the specific agent giving rise to cholera; because, Istly, it corresponds in its action, and particularly in its action upon the lungs, spinal cord, sensorium, and the skin, to a very great extent with the symptoms of cholera: 2ndly, because it is a fact generally known, that cholera commonly occurs near localities (such as at stagmant water, etc.) where hydrogen gas is easily created by fermentation; which gas, combining with carbon and nitrogen, abounding in the lower strata of the atmosphere, forms hydrocyanic acid; this acid, when it reaches the lungs, is supposed to enter into a new combination and form, under the influence of oxygen, carbonic, and nitric under the influence of oxygen, carbonic, and nitric acids; each of them separately acting upon the organic tissue, and producing ravages known under the form of cholera; and, 3rdly, because hydrocyanic acid, in small doses, such as enter our lungs, being diluted with water or air, is best counteracted with camphor, the very drug which, the transfer and the continuous was the in this country and on the continent, was the means of curing and preventing hundreds of thousands of cases of cholera; although those who employed it acted from their own different conception and expressions of the properties of this ception and experience of the properties of this remedy.

Real, erysipelatous, smooth, and glossy scarlet fever, may be easily prevented and cured by administering belladonna, as was often done both in Germany, and in this country.

My dear sir, yours faithfully,
GRAF VON VIETTINGHOFF, M.D.

Chadwell-street, London, Oct. 18, 1853.

THE USE OF FRUIT.

We copy the following letter from a recent number of *The Times* newspaper, as having special relation to the safety and excellence of fruit as an ordinary article of diet, as well as of additional interest at the present period:—

SIR-I am desirous, through the medium of your widely circulated columns, to remove a very general, and, I think, pernicious prejudice which prevails against the use of fruit, especially during the prevalence of summer diarrhoa or cholera. Because bowel complaints usually prevail most during the hot season of the year—the latter end of summer and autumn, when fruit is most abundant and interest of the season of the year—the latter end of summer and autumn, when fruit is most abundant and interest of the season of the year—the latter end of summer and autumn, when fruit is most abundant in the season of the year—the latter end of the year—the year end year e dant, and in tropical climates, where fruits are met with in greatest variety-it is inferred, according to the post hoc propter hoc mode of reasoning, that the one is the consequence of the other. It were about as reasonable to attribute the occasional occurrence of sea-scurvy in the navy to the use of lemon juice, lime juice, or potatoes. These articles lemon juice, lime juice, or potatoes. of diet are powerfully antiscorbutic, and so are ripe fruits antibilious; and diarrhoa, dysentery, and cholera, are complaints in which acrid and alkaline biliary secretions are prominent condi-tions. I have seen many cases of dysentery, ob-stinate diarrhœa, and liver disease in people who have been long resident in tropical climates, and from the history which I have been able to obtain respecting their habits of diet, I have come to the conclusion that these diseases were induced and aggravated, not by the light vegetable and fruit diet most in use among the natives, but because Englishmen usually carry out with them their European modes of living. They take large quantition tities of nitrogenous and carbonaceous food, in the shape of meat and wines or spirits, rather than the light native food, as rice and juicy fruits, and vegetable stimulants and condiments, the native peppers and spices so abundantly provided by nature. It is well known that, though large quantities of animal oils and fats, wines, spirits, and malt liquor, which contain a large amount of carbon, may be consumed with comparative impunity in cold climates and in winter, when the carbonaceous matter gets burnt off by the more active exercise and respiration, in hot climates and in summer, this element gets retained in the liver, and ultimately gives rise to congestion of that organ and its consequences—diarrhæa, dysentery, and bilious disorders. Though in extensive prac tice for 15 years, in a district abounding with orchards and gardens, I cannot remember an instance in which I could distinctly trace any very serious disorder to fruit as a cause; though one might reasonably expect some mischief from the amount of unripe and acid trash often consumed by the children of the poor. I would not be supposed to advocate either immoderate quantities of the most wholesome fruit, or the indiscriminate use of unripe or ill-preserved fruit. But I do contend, as the result of my own experience, that not only is a moderate quantity of well ripened or well-preserved fruit harmless, but that it is highly conducive to the health of people, and especially of children, and that it tends to prevent bilious diarrhœa and cholera. I am inclined to view the abundant supply of fruit in hot climates, and during the summer and autumn, and the great longing of people, especially of children (in whom the biliary functions are very active), for fruit, to a wise provision of an overruling and ever-watchful Providence, which generally plants the remedy side by side with the disease, at a time when the biliary system is in most danger of becoming disordered. I have generally observed that children who are strictly, and I think injudiciously, debarred the use of fruit, have tender bowels, and I have noticed that they are almost universally pallid; while, on the other hand, children who are allowed a moderate daily proportion of sound fruit are usually florid, especially among the poor. I therefore imagine that the use of fruit facilitates the introduction of iron, the colouring principle of the blood, into the circulating system.

When living in the country, with the advantages of a large garden and plenty of fruit, I always allowed my children a liberal proportion, and I never had occasion to treat them either for diarrhœa or skin eruptions, though it is a very common opinion that cutaneous diseases are often

brought on by the too free use of fruit.

On first removing my family to town, the usual supply being cut off, two or three of the younger ones became affected with obstinate diarrhœa and dysentery, which resisted all the ordinary modes of medicinal treatment. My opinions on this subject afterwards induced me to give them a good proportion of fruit every day, as grapes, oranges, ripe apples, etc., when all the symptoms presently subsided, and they have never since been troubled either with bowel complaints or skin eruptions to any noticeable extent.

The editor of the *Lancet*, in animadverting on the 'health of London during the week ending August 20,' makes the following remarks:—'The deaths ascribed to diarrhea are 126, of which 115 occurred among children. The tender age of nearly all the sufferers, 97 of them not having completed their first year, is sufficient to dispel the popular error that the use of fruit is the

exciting cause.

Several years ago a serious and very fatal epidemic, then called 'English cholera,' prevailed in the neighbourhood where I was living. It chiefly attacked very young children and old people, and was almost as rapid in its progress as the Asiatic form. This epidemic occurred in the autumn, and many people, influenced by the common prejudice, dug holes in their gardens and buried all their fruit, and some even went so far as to destroy the trees!

I made many inquiries as to the previous habits of the victims of this epidemic, and in almost every case I learnt that fruit had not for some time previously formed any part of their diet.

One writer in the Lancet has strongly, recom-

One writer in the Lancet has strongly, recommended the use of baked fruit as a preventive of cholera, and another has strenuously advocated the administration of diluted sulphuric acid during the actual attack, and the proofs brought forward of their good effects correspond with my own experience.

It is asserted that the cholera has never yet prevailed in the cider counties, nor in Birmingham, where acidulated treacle beer and sulphuric acid lemonade are freely used to obviate the poisonous effects of white lead in the manufactories.

October 29. I am, Sir, &c., M.D.

The above will be regarded as a new light upon the question of diet; whereas, a moment's reflection will show, that its wisdom rests only in a revival of truth as old as the dietetic history of man. Where fruits disagree with the stomach, it is generally found to be from the mixing of these with large quantities of the flesh of animals, whilst Vegetarian practice shows that the freest use of fruits may progressively be resorted to, not only without risk, but with the greatest benefit. Nothing would tend so much to purify the blood from numerous disorders, to which society in its artificial habits is now subjected, as the use of fruit; and where persons cannot at once adopt the practice of partaking of it whilst subsisting upon flesh, they can all commence the use of it, if cooked—baked, or stewed with a little water and sugar-and the use of it in this condition will readily prepare the stomach for ripe fruits, without any such preparation. Fruits and vegetables, in their antiseptic juices, are always of the greatest importance to health, because they tend, most of all, to maintain the blood free from the febrile and fermenting particles which invite disease; and when these and farinaceous substances are judiciously made to take the place of flesh-meat, the experience of all is, that the body is in a better condition for resisting the attacks of fever, cholera, and other ailments, now unfortunately considered to be incident, in one degree or order, to existence. It is, however, an interesting problem, which will doubtless ere long be worked out to the satisfaction of many, whose peculiar vocation it ought to be to study the laws of health, that the diseases most fatal have close relationship to the degree of consumption of flesh-meat by the individual; and that it is quite possible, within two or three generations, not merely to extinguish the ordinary ailments of children, as measles and small-pox, but to restore the human frame to that normal condition in which there will be little or nothing left, on which such diseases as these and cholera can act.

SEIZURES OF UNWHOLESOME FLESH MEAT.

A. J.—The frequent reports of the seizure of diseased meat, is no doubt due to the increased vigilance of the inspectors, at a time when the attention of the public is more or less painfully drawn to the necessity of a stricter attention to personal health. The fear of the cholera extends itself in many ways, and if often experienced to the disadvantage of individuals, is certainly productive of much sanitary improvement both in town and country, which could hardly be arrived at for many years, except under the pressure of the fears in question.

The facts developed in connection with many of the markets in London, show that there is an immense amount of diseased meat regularly disposed of; but it cannot be successfully contended that butchers have a right to expose this along with the meat they consider fit for human food -"for boiling-down purposes," "for dogs' meat," or for any other such purpose,—every offence of this kind being punishable by a fine of £5, as was declared by Alderman LAWRENCE in the case referred to, where a butcher at Newgate Market, contended before him that he and others, having frequently been before the Lord Mayor at the Mansion House, and Aldermen at Guildhall, had established the right of exposing such meat for sale. We give a few of the remarks of the Morning Advertiser upon the case in question :-

We have frequently expressed our indignation at the manner in which the health and the lives of the people of this metropolis have been tampered with, by exposing for sale meat which is known to be unfit for human food. A few years ago, when sheep were very extensively suffering from a disgusting disease, of which numbers of them died, the meat was offered for sale in the London markets, and it was not without the greatest perseverance on the part of the press, and the utmost firmness on the part of the magistrates, that the public were secured from the attempts made against

them. It is really a great disgrace to our London markets that it should be necessary to have such officers as "Inspectors of Meat," who are constantly employing the utmost vigilance for the purpose of guarding the public against the attempts which are being made to cheat and rob them, on the part of men who ought to sustain a high character for fair dealing, but whose cupidity, and disregard of all honourable principle, is so great, that were it not for the utmost vigilance directed against them, they would poison their own customers, and sacrifice the public health, for the sake of a little extra gain.

A fresh case has just arisen in illustration of our remarks, and which was yesterday reported in our police intelligence. In this case the inspectors had found exposed for sale, in Newgate Market, a carcass of beef, which they had seized as being unfit for human food. The dogged perseverance of the person charged with the offence, and the plea he employed for his justification, gave a remarkable insight into the doings which these people would carry on if they were not arrested by the strong arm of the law. The fact of offering for sale, meat which ought not to be eaten, was indeed a small offence, compared with the manner in which it was sought to justify the offence.

strong arm of the law. The fact of offering for sale, meat which ought not to be eaten, was indeed a small offence, compared with the manner in which it was sought to justify the offence.

It was acknowledged by the salesman whose putrid meat had been seized, that it really was, as alleged, unfit for human food. He could speak of it only as "bad meat, suited for boiling-down purposes, for which he would be content to get the best price he could." Its quality may be sufficiently ascertained by the price which the salesman set upon it in the Court at Guildhall, and which, he said, "would fetch sixpence a stone for dogs' meat, if he were allowed to sell it," * * * It is possible that there has been some want of attention to the interests of carrion-mongers in Newgate-market; but we shall, perhaps, be excused if we refrain from handling this particular subject, and agitating the claims of salesmen of this class. The question which does interest us, and which affects deeply that portion of the public who are notVegetarians, is this: whether carcasses which are worth less than a halfpenny a pound, shall be presented for sale in the place appropriated to the sale of human food, and to which the public resort in expectation of meeting with that article alone.

Notwithstanding our advocacy of a principle of diet which eschews the evils and accidents above depicted, we cannot, of course, for a moment be supposed to be otherwise than offended by the immoral practices resorted to in connection with the sale of diseased meat; but we fear that the "disgrace" consequent upon the appointment of "Inspectors of Meat," cannot be escaped from. Such officers need not merely to be increased in numbers, as regards our large cities, but to be appointed in connection with every market, large or small, where the flesh of animals is exposed for sale. Unfortunately the necessities of the case comprise the watching of men who are made in great measure immoral by being called to minister to the unfavourable wants of society,-in having to procure flesh as foodand considering the matter-of-fact way in which the "making the best of a bad bargain" is entertained by the class of men referred to, we much fear that the only recipe for the putting down of these practices, to which so much just indignation has been directed, will be one very progressive, and keep pace only with the gradual increase of the Vegetarian system of living.

LOCAL VEGETARIAN OPERATIONS AND INTELLIGENCE.

INTRODUCTION.

In opening a new department of the *Messenger*, in our present number, for recording intelligence and matter of interest in relation to local Vegetarian operations, we are happy to be able to meet the wishes as well as the wants of our readers. There is, invariably, general interest attaching itself to what others are doing, or preparing to do, which tends to increase the sympathy, and lead to other practical facts of usefulness, in every cause of truth and philanthropy.

We trust, that in attempting to supply information of this character, from time to time, in our future numbers, that the advantages to which we refer, will be carefully borne in mind by the lovers of progress in the various centres of Vegetarian activities in the first instance; and then, by individuals in more isolated circumstances, who have not the advantages of numbers for the purposes of co-operation. It is obvious that the interest of this department of the *Messenger*, depends upon the number and zeal of our contributors; and that the extent of the matter we shall be enabled to give, will again have a decided effect in the production of materials for other such reports. With the Vegetarian Associations already formed, or about being formed, there cannot fail, however, to be each month some features of interest to report; and we trust that these will be so multiplied, as to enable us invariably to give a respectable portion of intelligence, without interfering with the orderly plan of its production.

What we would therefore ask of our correspondents, is complete, or condensed reports of meetings, lectures, papers read, and all other features of interest, whether as local facts of Vegetarian operations, prospective arrangements, suggestions, or correspondence bearing upon the interests of the Vegetarian movement; and with an abundant supply of this matter, we doubt not, we shall be able so to arrange it, as to supply more or less useful information of interest to our readers, as well as of direct usefulness to those who are practically engaged in spreading a knowledge of the Vegetarian system in their various localities. We, are however, anxious to receive, such matter as general notices of all that transpires pertaining to Vegetarianism, rather than as communications ready prepared for the press; as this will tend less to embarrass our correspondents, whilst, at the same time, we shall be able to refer the communications made to the departments of the Messenger where they will be most permanently of use, in relation to the future appearance of the volume.

Reposing, thus, in confidence upon our friends for the communication of all the information of their several circles, we trust that we shall, in opening this department of the *Messenger*, have made good another step in Vegetarian progress; and that the advantage of our present undertaking will be felt extensively, in the increased activity of Vegetarians in extending a knowledge of their system for the benefit of others.

VEGETARIAN SOCIETY.

Dissemination of Information.— Since the arrangements entered into at the beginning of the year, a large amount of Vegetarian information, comprising copies of the Messenger, tracts, prospectuses of the Society, and other announcements, has been disseminated. Various local centres of Vegetarian operations have also been supplied with

tracts for gratuitous distribution, in accordance with the regulations established for this purpose.

Agency.—The services of Mr. Bormond of Halifax, have been secured for a portion of the month of May, in the delivery of a series of lectures in connection with the Association of Leeds. Various other localities have also had the benefit of single

lectures, delivered by Mr. Bormond; and Vegetarians desirous of having lectures or meetings held where there seems to be a suitable opening, are requested to communicate their wishes to the Secretary of the Society, from whom they will receive suggestions and assistance on the subject.

Local Associations.—Much attention has been recently given by the Society to the formation of Local Associations, and it is hoped, that in addition to the several already formed, others will shortly be organized. On this subject, however, it is earnestly recommended, that such organizations should in all cases adopt a rule similar to the following rule of the Liverpool Vegetarian Association :-

"That the Association shall consist of an unlimited number of Members, who shall have subscribed the declaration of the General Vegetarian Society."

The reason for the above suggestion will be apparent, since the regulation combines and identifies the numbers and influence of Local Associations with the general influence of the Society. The qualification of membership in a Local Association being the registration of the individual as a member of the General Society, a list only of such members (without any fresh form of declaration) is required to be kept by the Association. It is also recommended, that every such organization should be designated an Association, and not a Society; as the term Association, as connected with local operations, cannot in this case be confounded with the General Society.

Vegetarian Soirées.—Consideration is being given to the subject of the operations best calculated to secure success in calling attention to the Vegetarian principle and practice of diet, where a number of Vegetarians can be brought together. In connection with each Association, such arrangements might readily be undertaken, and full information and instruction can be supplied through the Secretary of the Society, best calculated to render assistance to Vegetarians thus desirous of entering upon public operations. Such undertakings, however, cannot be incautiously entered upon; for, whilst powerful agents in the advancement of the interests of the Vegetarian movement when successfully carried out, the results of failure in giving general satisfaction, by imperfect attempts to get up such meetings, would necessarily be injurious, and detract much from the progress of the movement hitherto secured. In addition to the large Vegetarian Soirées held in Liverpool April 28th, and, Manchester April 29th, a similar Soiree will be found announced in connection with the Leeds Association for the 6th May.

Where Vegetarian soireés cannot be held, it is recommended that Vegetarians, in their respective social circles, should, from time to time, call a few of their friends together to enjoy a social meeting where the provision is Vegetarian. The principal conversation on such an occasion, even when not made formal and of the nature of addresses. would still pertain to the principle and practice of carrying out the Vegetarian system; and as applicable to every locality where there is a single Vegetarian, would tend materially to the dissemination of the

principles of the Society.

Registration of Vegetarians.—It is doubtless known to those who have given attention to the subject, that thousands of persons practice the Vegetarian system, without being identified with the Society, and in large towns, such as Manchester and Liverpool, that hundreds become established in the practice, who are not led to see the necessity of associating their names with those of others in relation to the public advocacy of Vegetarianism. Each member, however, can do something to remedy this disadvantage, by inducing those of his acquaintance who have become established in the practice, and whose purpose it is to adhere to it, to place their names upon the register of the Society. It is also necessary to inquire after those who have been led to practise the system; and to give judicious advice upon the subject of their new habits, where this may be required. These are some of the most important ways, it is respectfully suggested, in which the public duties of members can be discharged; and if each member of the Society would bear this in mind, the realization of the anticipated period looked forward to with so much enthusiasm by the poet Shelley, would readily be realized, in one thousand persons being publicly known to carry out the Vegetarian system of life. Then, indeed, in further zealous efforts, would the system of Vegetarianism be established, and begin to bear its fruits of highest usefulness.

George Buckley, Secretary.

ACCRINGTON.

Operations.—No public operations have been undertaken in this locality, of late; but arrangements are being made to procure the delivery of several lectures; where opportunity, however, has been afforded, social advocacy has not been wanting to inform the ignorant, rebut objections, or satisfy inquiries.

Distribution of Information.—Though the numbers of Vegetarians in this locality is limited, a great amount of information is regularly being disseminated to nearly every quarter of Great Britain, and even to the Continent, by the distribution of the Vegetarian Periodical, and private correspondence. Vegetarian works, and tracts, are also extensively distributed; and renewed arrangements are being entered upon for the dissemination of information of this last kind, in connection with the lectures proposed. W. S.

BIRMINGHAM.

Association.—Attention has been given here, for some time, to the formation of a Local Association; but principally since the month of December last. The first meeting for this purpose was held Feb. 1st, 1853, Mr. Grove in the chair, when rules and regulations were adopted, and subscriptions entered into for the formation of a library, and the dissemination of Vegetarian information.

Operations.—A second Meeting was held on the 1st of March, 1853, J.G. Palmer, Esq., in the chair; when it was reported that two Messengers, three copies of Graham's Science of Human Life, and four of Smith's Fruits and Farinacea, had been lent out for reading, and a number of tracts distributed, together with the prospectus of the Society and other Vegetarian announcements; and that thirty persons (not including members of the Society) were known to be trying the Vegetarian system in the town of Birmingham, upwards of twelve of whom had adopted the practice through the social advocacy of the Local Secretary.

Meeting and Soirée.—A large public meeting has, for some time, been anticipated, at which the President of the Vegetarian Society has kindly promised to deliver an address; and it is hoped that this will take place about the end of May, or beginning of June, and lead to the adoption of measures, to secure a Vegetarian Soirée, on a considerable scale shortly after that.

A. J. S.

BOLTON.

Operations.—Vegetarianism in the town of Bolton, remains much the same since the public meeting, soirée, and subsequent lectures held there some time ago; operations having been limited to the dissemination of tracts, and other information respecting the Society.

Association.—Considering the number of members in and around Bolton, it is no doubt practicable to form an Association; and it is considered somewhat favourable that some of the members residing here, are of long tried Vegetarian experience. This, and the well-known influence of the late Mr. John Wright, no doubt affords every encouragement to those desirous of securing a condition

somewhat more encouraging than the *statu quo* in which Bolton is at present. Who, we would ask, is worthily to follow in the steps of our energetic old friend? W. R.

BOSTON.

Association.—Since the meeting here by the President of the Society, in November, 1851, which was followed by several lectures from Mr. Bormond, of Halifax, and one or two meetings, called by the Local Secretary, the interest has been gradually increasing, and inquiry is more and more directed to the principle and practice of Vegetarianism. An Association is now formed, and it is hoped will be of considerable use in this part of Lincolnshire.

Operations.—An excellent lecture was delivered before the members of the Athenaeum, on March, 16th, by Mr. J. W. Beck, the substance of which we hope to have an opportunity of recording for publication in the Messenger, should the lecture be repeated, as is probable will shortly be the case, in the town of Wisbeach, we therefore refrain even from our brief comments for the moment.

It affords us sincere pleasure to be made aware privately, of the activities being undertaken in various localities, in connection with the Vegetarian movement; and we cannot but observe, that even much more might be done, by more general co-operation on the part of Vegetarians. Many of those even Many of those even officially announced as connected with the movement, have numerous private engagements, whether those of business, or others of philanthropic societies; but still, since the happiness of life consists in carrying out services of usefulness to our fellow-men, we cannot refrain from hazarding the assertion, that the busy (and thus happy) men who are adherents of the Vegetarian system, would become happier still, in identifying themselves more generally with the practical application of their system of diet. The existence of the Vegetarian Society is not even known to millions of our countrymen. Whether, then, by the distribution of tracts, or the spreading abroad of the prospectus of the Society, or the lending of publications (or the placing of such in public libraries), even, almost as silent advocates of the system, an immense service can be rendered to the public; and we would earnestly call the attention of members to the consideration of what they can do in this way. For our own parts, we highly estimate the system, and rejoice in its practicability; and whilst we believed ourselves formerly fully occupied with business, and other engagements, we beg to give our friends the benefit of our experience; which is, that since we superadded labours in the spread of Vegetarianism to the business of life, we have been far happier than we ever were before, and hope still to progress in happiness, as we see this important system further advanced.

J. N. J.

BURY ST. EDMUNDS.

Operations.—A brief report is all that can be presented in connection with the public labours in the cause of Vegetarianism in this locality. Tracts have been disseminated, and copies of Vegetarian works lent, and three persons, in addition to those on the Register, are now known to be trying the system. Notwithstanding the distinguished effect produced by the meeting held here by the President of the Vegetarian Society, some time ago, it is feared that this locality is less suited to the progress of Vegetarianism than many others. A system based upon reason, is most likely to be adopted by those who apply reason to the ordinary practice of life. Intelligence, however, being less characteristic of Suffolk than many other counties of England; this will necessarily account for the greater difficulty to be encountered in setting aside the influence of pernicious example and the habits of mistaken sensual life. In every place, however, some benefit will be found to accrue from the knowledge of the Vegetarian E. N. B. System.

CHESTER.

Operations.—We have little to report in this locality beyond the distribution of tracts and the discussion of the Vegetarian ques-Since the excellent meeting held here in the Assembly Rooms, by the President of the Vegetarian Society, no public operations have been entered upon; and the meetings formerly held by the Vegetarians resident here have unfortunately been discontinued. It is obvious, however, that it will never do to leave things alone even in an old walled city like this. On an official change about being made in the Local Secretaryship of the district (necessitated by the removal of the present Secretary to another locality), it is hoped that exertions will be renewed, not merely to maintain the practice of the advocates in and around Chester, but that fresh ground will be broken up, consequent upon the calling together of the adherents of the system. We are certainly not to be discouraged; but, like the Jewish priests of old, must blow our horns afresh, trusting that at the seventh blast if no sooner the blast, if no sooner, the corporate and corporeal will fall down before the truth of Vegetarianism.

H. T.

COLCHESTER.

Operations.—The encouragements in connection with the advocacy of Vegetarianism

in the town and locality of Colchester, are very considerable. Copies of the *Messenger* are carefully read, and tracts distributed, so as to maintain a continuous inquiry upon the subject. The question of diet has also been very usefully introduced in connection with the Mutual Improvement Society.

On Friday, January 7th, an essay was read on the Physical, Intellectual, and Moral advantages to be deduced from the practice of the disuse of the flesh of animals as food, by the Local Secretary of the district, in connection with the Mutual Improvement Society, and Mechanics' Institution. Considerable interest having been excited, the essay was followed by a spirited debate, which lasted for some time, and ended in the adjournment of the discussion to the next The favourable impression then made, exceeded the most sanguine expectations, and a request was made that an article on Vegetarianism should be inserted in the next number of the manuscript magazine. Accordingly, on Tuesday, March 1st, in the presence of a large attendance of members, including a goodly number of ladies, another essay was read, and was also followed by an animated discussion.

The subject of this last essay was Vegetarian diet experimentally proved to be best; and we hope, ere long, that the inquiry will be responded to by many who are partially convinced, and are already on the threshold of the adoption of our system.

J. B.

DUNFERMLINE.

Operations.—Many copies of the Messenger, and numbers of tracts, have been distributed in this locality, and a visit is looked to, shortly, from the President of the Vegetarian Society, who has kindly promised to deliver an address in Dunfermline. It is to be regretted that the number of Vegetarians here does not admit of public meetings being regularly held. The subject of Vegetarianism is thus too much of a wonder amongst us: and though in Scotland, where oatmeal and pease brose are so well known, it is a subject of astonishment to many what a Vegetarian can get to keep body and soul together. Frequent fireside lectures, however, as well as more practical demonstrations, tend to remove these erroneous impressions.

Experience. — One individual has been trying the practice for about nine months, and finds himself none the worse; but says that another has begun to try it, and that others are thinking about it. The case of Vegetarian experience, however, to which most accurate testimony can be given after a fair trial of years, is one in which feelings of gratitude are constantly experienced, that ever the Vegetarian system was inquired into. The longer it has been tried in this instance, the more satisfied is the individual

that peace, comfort, and real enjoyment, as well as an increase of health, are the legitimate results of the system, and can be experienced by all who will give it a fair trial. The writer of this is the person referred to, and finds himself fitted for more exertion both of body and mind, since he adopted the system, than at any period for years before, his feelings being that he has become ten years younger.

The local monthly papers here, it must not be forgotten, have agreed to insert articles on Vegetarianism, either extracted or original; and have already inserted such, including notices of the Society, list of professions and trades of its members, with statistics of abstinence. Also notices of Vegetarian banquets and other meetings, with several extracts from the Messenger,

have been published.

We hope, however, to become much more inquiring and active after the visit of our esteemed President.

J. D.

GLASGOW.

The powerful influence produced by the large meeting addressed by the President of the Vegetarian Society in 1851, and followed by the formation of an Association here, we much regret, has not been maintained for the want, we presume, of regularity in the meeting together of members, more than any thing else.

Operations.—Following the meeting in the Merchants' Hall above referred to, a lecture was delivered by Mr. Benn Pitman; but this is the only public occasion, since the meeting above referred to, where the people of Glasgow have had the principle and practice of Vegetarianism brought directly before them. Tracts, and copies of the Messenger, have all along been distributed; and seven dozen copies of Smith's Fruits and Farinacea, Fowler's Physiology, and Graham's Science of Human Life, have been disposed of in connection with the social advocacy of the system; and we are looking forward to a second visit from the President of the Society, which we earnestly hope will reinstate Glasgow in the favourable position it sometime since occupied in relation to Vegetarian inquiry.

LEEDS.

Association.—An Association has been formed here recently, as the result of private conference amongst a considerable number of Vegetarians in and around this populous town; and a week's agency, by Mr. Bormond, is about being commenced, as the first public act of the Association, on Monday, May 2nd, which will terminate on Friday, the 6th, with a Vegetarian Soirée,

at which the President of the Society has kindly promised to be present.

Operations.—The large meeting held in the Music Hall, which, together with the report subsequently published in the Mercury, tended most materially to open the Vegetarian questions to large numbers; and the impression being subsequently followed up by various lectures delivered on the subject by Mr. Bormond, a great social influence has been produced in and around Leeds, many practical Vegetarians being numbered amongst the inhabitants, and many others interested in the subject.

Members.—We trust, shortly, that all those adherents of the system not already members, will join the Vegetarian Society, as well as our Association; and thus render all the assistance in their power to the general movement. Active preparation for our lectures, and the soirée proposed, are at present engaging the attention of the Association.

J. A. J.

LIVERPOOL.

Association.—An active Association has been in existence here for some time, and has taken its measures for the spreading of Vegetarian knowledge, as well as other means for the public teaching of Vegetarianism, since its formation. We here give the rules of the Association, as calculated to be of service to other localities, where combined Vegetarian efforts are about being entered upon.

Rules of the Association:—

1.—That the Association shall consist of an unlimited number of Members who shall have subscribed the Declaration of the General Vege-

tarian Society.

2.—That each Member shall pay an annual minimum subscription of one shilling and sixpence, due January 1st, of which one shilling shall be forwarded to the General Society, and the surplus appropriated to local purposes. Members not previously enrolled in the General Society shall pay the usual entrance fee of one shilling to that Society.

3.—That the affairs of the Association shall be under the direction of a Committee, consisting of a President, two Vice-Presidents, a Secretary, and eight ordinary Members.—The President, one Vice-President, and four ordinary Members shall retire from office annually, but be eligible for re-election; each Vice-President and ordinary Member, remaining in office for the term of two

4.—That the Local Secretary of the General Vegetarian Society shall be ex officio Secretary of this Association, but subject to the veto of a majority of Members at a general meeting.

5.—That an annual general meeting shall be held in the month of September, for the election of officers and other business, due notice of which shall be given to the Members by the Secretary.

6.—That a special general meeting shall be called by the Secretary on a requisition signed by twelve Members.

by twelve Members.
7.—That the Association shall not be responsible for any debt beyond what can be liquadated by the funds in the hands of the Secretary.

8.—That a statement of the Receipts, Disbursements, and Operations of the Association shall be presented by the Committee at the annual general meeting.

9.—That no addition to or alteration of the rules shall be made except at an annual general meeting, and that notice in writing of any proposed addition or alteration shall be given to the Secretary, at least one month, and by him communicated to the members, at least two weeks before such annual general meeting.

Operations.—A second Vegetarian Soirée, in connection with the Association, was held in the News Room of the Concert Hall, Feb. 28th, as will be seen by the report in the Messenger; and extensive arrangements for a series of lectures, terminating with a large Soirée in the Concert Hall, are now being made, for the 28th of April. Addresses are expected to be delivered by the President of the Association, Mr. J. W. Beck, of Boston, Mr. Bormond, and others.

Members' Soirée.—In furtherance of the impetus given to the Vegetarian Movement in Liverpool, by the Soirée recently held, a private Soirée to which members only were invited, was held on Thursday, April 7th, in the Ante-room of the Concert Hall, Mr. George Bell in the chair. Though the charge for admission was little more than nominal, thanks to the lady member who for that evening undertook the culinary operations, the tables were plentifully provided with an ample and elegant entertainment.

From the Secretary's report of the financial result of the soirée referred to, there appeared a satisfactory balance in favour of the Association, the amount of which has been set apart towards the purchase for the Association of the glass, porcelain, &c., with which the tables were so satisfactorily provided, and which are at present the property of a Joint Stock Company in connection with the Association.

The Chairman called the attention of the meeting to a letter from the President, in reference to a proposed course of lectures by Mr. Bormond, of Halifax, towards the defraying of a portion of the expenses, in connection with which, a special fund was at once formed. Other propositions, having for their object the furtherance of local efforts in the extension of Vegetarianism, were brought under the notice of the meeting, by members present. It was proposed, that in future, periodical members' soirées should be held, in addition to those to which

the public were invited; the object of such social meetings being to secure the more effectual co-operation of all the members of the Association; the training of speakers in the advocacy of the Vegetarian principle; the removal of difficulties occasionally experienced by members in their practice; and the mutual instruction of all in bringing information bearing upon the principles of Vegetarianism. The attention of the local secretaries in other parts of the kingdom is directed to the establishment of similar social entertainments in their own localities, as a powerful means for the furtherance of the principles of the movement. pence from each guest, a well supplied table may be provided; and even where the number of members is comparatively small, well directed efforts of this nature will be productive of good. The Liverpool Local Secretary will be happy to supply any information that may be of service in the establishment of similar meetings elsewhere.

Vegetarianism in the School.—A teacher in the Collegiate Institution, lately, in enforcing the benefits of total abstinence from intoxicating liquors upon his pupils, and the fact of their not being necessary to the building up of the human frame in health and strength, called their attention to the healthiest looking boy in the class, who was an abstainer. We are happy to say, however, that our young teetotaler is also a Vegetarian.

Vegetarianism versus Tobacco.—A late member of the Society in Liverpool, who has returned to the "flesh-pots," is an inveterate consumer of the "weed," and though still with us in theory, warns us against allowing any of our members to use tobacco, either in smoking, chewing, or snuffing, all which he considers opposed to the successful carrying out of the Vegetarian practice, as depriving the food of the saliva necessary for its complete digestion; and no Vegetarian, however otherwise correct in his dietetic habits, in his estimation, need expect to give the system a fair trial, whilst continuing their use. Our friend is making a gallant struggle against the enemy that has betrayed him; and, ere long, we hope to have him once again among us. W. M. G.

LONDON.

Operations.—It is much to be regretted that the public operations in London, since the large and influential Soirée held at Freemason's Hall, in the month of August, 1851, have been exceedingly limited.

On Nov. 20th and Dec. 4th, 1852, Mr. Horsell delivered two lectures on Vegetarianism, at the Educational Institute, 58, Aldersgate Street, by the permission of the

City of London Temperance Association. The lectures were delivered with great force and clearness, and listened to with attention. After each of the lectures, questions were asked by several persons, which were satisfactorily answered. On the second evening, the chair was taken by Mr. C. P. Newcombe, one of the Secretaries of the National Temperance Society, who argued the question at some length.

There is a prospect of more activity amongst the Vegetarians in London, provided other questions not strictly connected

with the subject are not introduced.

N. P. C.

Social Meetings.—During the months of November and December, several meetings of Vegetarians took place at Vegetarian Cottage, Dalston. Suggestions were made as to the best means of widening the circle of operations in a permanent way. It was agreed that similar social meetings should be continued regularly, on each Sunday afternoon between three and six o'clock, and that strangers should be admitted without any formal introduction; the object of meeting being to afford an oportunity to those who had no other, to investigate our principles, and make themselves acquainted with the subject of Vegetarianism. The day was fixed, reluctantly, on Sunday; but it was thought that as such meetings were chiefly intended for working men, this was allowable, no other time being at their disposal to seek information on a subject of such great importance to all working men. In order to avoid interference with divine service, the meetings were limited to the time between three and six o'clock.

April 14th.—Our weekly Vegetarian meetings are continued regularly at Vegetarian Cottage. Friends and strangers drop in; and those who have attended these humble meetings, acknowledge having spent some most happy hours in the communion of kindred spirits. It is on these occasions, that thoughts which are pent up for want of a suitable place and opportunity to be released from their confinement, are given forth and find a cordial reception. Love has been the presiding sentiment at these meetings; all persons mean well, and wish to benefit, not only a few, with whom they come in close contact, but the whole human race. Although the utmost freedom of expression is allowed, there is no room for an angry word; whatever is said, is spoken in kindness, and with a sincere desire to serve truth. In this little meeting, the highest faculties in man are kept active; and thus it is, that those present feel to be breathing a pure atmosphere, which lightens their hearts, brightens their minds, and fills them

with angelic gladness. Were those of our Vegetarian friends who keep aloof from these meetings to know the hours of peace and joy they could spend in this sweet communion of kindred spirits, they would feel it a pleasure to be regularly in attendance; and the good that would flow from the clustering of the few Vegetarians scattered over the land, and generally separated from each other, is incalculable.

We call on our brethren to follow our example, straightway to organize meetings, whether on Sundays or other days, that they may bear testimony to their principles; that they may strengthen each other in all goodness; that they may give advice to those who need it; that they may communicate to each other whatever they think will be a benefit to mankind. Where there are only two Vegetarians, let them begin at once, to meet regularly on fixed days; let them make their meeting known, and invite all who take an interest in the subject of progress, to attend; but let them be careful, that love, and not contention, be their presiding spirit. Vegetarians often complain that they stand alone in their practice. May not often the fault rest with themselves? Let them look around, and when they meet with a brother Vegetarian, living in the neighbourhood, let them at once enter the bond of union, which may even become the nucleus of some important associations. We are doing here what we can to extend Vegetarianism; but must leave it to God to speed the good work.

Suggestions.—A point of great importance in the spread of Vegetarian principles, is the furnishing of the press with Vegetarian intelligence

The Vegetarian Messenger does not receive from Vegetarians that amount of support to which it is entitled. The Local Secretaries should endeavour to supply to it all the information and intelligence bearing on Vegetarianism, that they can collect. But they can extend the sphere of their usefulness, also, in other respects, as above suggested, by supplying the local newspapers with short pithy articles; whether extracts from books; news gleaned from foreign newspapers; or original news bearing on Vegetarianism; any such contributions, if at all of interest, would readily be admitted into the columns of local newspapers. G. D.

MALTON.

Association.—Steps were taken to form an Association here some months since, but it is a subject of regret that the meetings proposed have not been regularly continued. We trust, however, that a more vigorous effort will be made to make the meetings of members regular; and we then hope that, with

with judicious attention to those who are led to practise the system, not merely to advance the practical knowledge of Vegetarianism, but to save individuals from the frequent mistakes which now occur, tending to bring doubt upon the practice.

J. S.

MANCHESTER.

Association.—The Annual Meeting of the Manchester and Salford Association, was held in the month of November last, and will be found reported in the pages of the Messenger. Since then, lectures have been delivered in Hulme, by Mr. William Smith, and in Manchester, by Mr. Gaskill. The latter were on the Processes and Laws of Nutrition; and have recently been repeated at Crumpsall, and present valuable comparisons of the various articles of human diet. We regret that we are prevented presenting a digest of the matter presented, on this occasion, in illustration of these important subjects; but learn that a notice of the lectures will be incorporated with that of the Vegetarian transactions in Manchester, since the period up to which they were brought in a recent article in the *Messenger*. We feel assured that much might be done, if other gentlemen would thus make themselves useful, and imitating the example set by Mr. GASKILL, would disseminate information in their respective spheres of usefulness. T. H. B.

Vegetarian Soirée—Arrangements for a large Vegetarian Soirée are now being made, and it is hoped that the occasion may be rendered one of great use in informing many minds, already favourable to the reception of truthful principles, as well as a source of gratification and benefit to the Vegetarians, in and around Manchester. The President of the Association will take the chair, and the President of the Vegetarian Society, Mr. Beck, of Boston, and Mr. Bormond, are also expected to deliver addresses. Large numbers of Tracts and Prospectuses of the Society are regularly distributed in Manchester.

NEWCASTLE-ON-TYNE.

Operations.—The distribution of tracts, and social advocacy, are all the facts that the limited number of Vegetarians in Newcastle can record, in connection with the labours brought to bear in spreading Vegetarianism. The further north we are, the more will the system be scrutinized; for though it is obvious that the laborious population everywhere, not only can but do live without flesh as food, still we require to show the rationale of this. A large meeting is, however, anticipated shortly; and it is hoped

that from that time many inquiries will be aroused in this locality, and that the seed sown will bear its due fruits.

J. M.

ORMSKIRK.

Operations.—The number of Vegetarians here is almost limited to the family of the Local Secretary. There is, however, communication with Liverpool, and we hope, ere long, through the distribution of tracts carried out, to have more members to number in our district.

R. T.

PADSTOW.

Operations.—Tracts have been largely distributed here, and books lent, with good results. It is proposed that a small banquet shall be got up in Padstow, sometime soon; and we hope, from that time, to combine our efforts, whether or not in an Association, remains to be seen. We know that there is "the will"; and thus we feel assured, "the way" will be found.

R. P. G.

SALFORD.

Operations.—Operations in the town of Salford, in the advocacy of Vegetarianism, are intimately combined with those of Manchester. A monthly meeting, however, is held in Salford, at which Vegetarian subjects of interest are frequently presented to the attention. These meetings, and the distribution of tracts, with social advocacy, form the whole of the distinctive operations of this borough, combined as it is with Manchester under the Manchester Association. P. F.

SHEFFIELD.

Operations.—Since the meeting held here by a deputation of Vegetarians from Manchester, some time ago, considerable interest has been excited amongst the working classes, and many tracts and publications have been disseminated. We are now, however, on the eve, we trust, of some very brilliant operations. One of our large halls being about to be engaged for a meeting, at which the President of the Society has promised to be present, with one or two other gentlemen, in the beginning of the month of May. We hope Sheffield will shortly rank as one of the stirring places of Vegetarianism. G. N.

WORCESTER.

Operations.—The initial letter of our city is almost the last in the alphabet; and we much fear, in regard to Vegetarian progress, it must come last in more respects than one. Tracts, however, are distributed, and numbering the Vegetarians resident in Malvern, we trust that some operations may, ere long, be entered into, similar to those of the soirée held here some time ago. C. S. W.

LOCAL VEGETARIAN OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

Vegetarian Associations.—G. D.—We recommend the announcement of Local Societies as Associations, in preference to using the term Society, as not coming in conflict with the style given to the General Society. Vegetarian Associations will find that this is of advantage in the formation of their rules, especially in the parts where mention is made of the Vegetarian Society; and such Associations are not less branches of the Vegetarian Society, from the circumstance of their being called Associations instead of Societies.

D. J.—It will be seen at once, that it is much more convenient to style the local associations formed, Associations, and thus to secure a difference not likely to confuse them with the well-known Vegetarian Society, than it would be to alter the style of the Vegetarian Society, by calling it the General Vegetarian Society, or Vegetarian Association. The idea presented by the term Association, is a combination or the union of members in a branch society; and as the Vegetarian Society establishes its influence and ramifications all over Great Britain, and even to the continent, Vegetarian Associations are intended to be so many united families of Vegetarians in cooperation with the Society, applying and extending a knowledge of its principles to their several localities.

To give time for a little arrangement for securing unity, in the order of these various Associations, we shall in the meantime, beg to represent them in this light, as Vegetarian Associations of individuals, who are members of the General Vegetarian Society, there being greater advantage in the use of the terms proposed than in either renaming the General Society, or requesting the various Associations to designate themselves branch societies.

Suggestions. J. B. and G. D -Copies of Vegetarian works have for several years been lent by one member of the Society, to Local Secretaries, and others most active in the dissemination of the knowledge of their principles; and it is very desirable that more extended efforts should be made in this direc-All those who are desirous of aiding the localities least likely to be able by subscription to procure libraries for the use of members and strangers, whether by donation or works upon Vegetarianism, are requested to communicate with the Secretary of the Society; and where contributions are forwarded. these will be appropriated in relation to the order of application for assistance from

different localities. For ourselves, however, we feel that Associations are well able to undertake this duty in connection with themselves, and without any charge falling upon either the General Society, or the efforts of private individuals. All Local Associations will necessarily raise funds of greater or less amount for their operations; and next to the mere expenses connected with their social meetings, would be the natural consideration of bringing together books, and appropriating some portion of the local funds for the purchase of others, which could be disseminated either altogether gratuitously, or for a trifling consideration, on the usual plan adopted in connection with circulating libraries; and we shall be glad to render any assistance in our power, to the furtherance of the plan already established to some extent; trusting that within a very brief period, each locality desirous of having its small library of Vegetarian works, will thus be amply provided.

GEORGE BUCKLEY, Secretary.

ACCRINGTON.

Operations.—We have had two meetings in this locality, since our last report. Mr. Bormond delivered a lecture in the New Jerusalem School-room, Accrington, to a reflective and interested audience, on Thursday the 13th instant, on the principle and practice of Vegetarian diet, at which the President of the Society presided. The addresses delivered occupied upwards of two hours. On the following evening a meeting was held in the Temperance Hall, Oswaldtwistle, at which the President of the Society again presided, addresses being also delivered by Mr. Bormond, Mr. SANDEMAN, Mr. HAWORTH, and Mr. Walton. The address of the President was a plain exposition of the principle of the system, with the application of its leading arguments to the wants of society, and could not fail to give a most convincing impression to the audience, of the importance of man's obedience to the laws of his nature, in selecting the natural and best food.

Mr. Bormond's address demonstrated the practicability of the system in relation to all classes of society; and the remaining addresses illustrated the experience of the system, as having advantages in relation to health, occupation, and the cheapness and general comfort of life, over the practice commonly adopted. We doubt not that most useful results will follow these meetings, and earnestly wish that some of their leading principles and facts, at least, were widely disseminated in this locality. W. S.

CHESTER.

Operations.—All our tracts are distributed, and we want more before we can sow further seed. We are also inquiring for a lecture, thinking that this will be the most useful means of spreading a knowledge of our principles in Chester.

BIRMINGHAM.

Operations.—One pound weight of Messenger tracts have been distributed by us during the month; and five copies of Graham's Science of Human Life, and Smith's Fruits and Farinacea, with two volumes of the Messenger, and two of The Products of the Vegetable Kingdom, and several cookery books are being lent to persons interested in the system. We have now thirty-four persons making trial of the practice, and are looking earnestly to the beginning of the coming month for having a large assemblage to listen to the exposition of the merits of the Vegetarian system, as applicable to the wants and interests of the Birmingham population.

A. J. S.

COLCHESTER.

Operations.—A number of tracts have been distributed here recently, as well as prospectuses of the Society. Graham's Science of Human Life, Smith's Fruits and Farinaeea, and five copies of the Messenger, are also being circulated; and twelve persons are practising the system.

Suggestions.—The want of a good Vegetarian library is much felt in this locality. Without a loan library, many difficulties are presented to the spread of the knowledge of Vegetarian principles; but by disseminating the knowledge of such a work as that of SMITH'S Fruits and Farinacea, numbers would be influenced, and some, at least, led to adopt the practice, where many now at best but think of it. We earnestly hope that the facilities necessary for assisting strangers to a knowledge of the Vegetarian System, will, as far as possible, be taken into consideration by the Society. Tracts though distributed abundantly, but prepare the way for something more substantial; and without a supply of the matter most needed by those in whom an interest in the Vegetarian System is aroused, the mind becomes careless, and again relapses into the beaten track of pre-vailing custom. The experience of this locality has already borne testimony to what is here stated; that it is possible to raise an interest in Vegetarian inquiries, and again to lose this for want of proper means of carrying them out. Meetings and lectures are most desirable; but where these cannot be obtained, books should at least, as far as possible, be made to supply their place.

DUNFERMLINE.

Operations.—Copies of the Messenger Tracts, and the Vegetarian Cookery, with Graham's Science of Human Life, are on their several missions of usefulness in our town and neighbourhood, and four persons are now trying the system. To show the advantage of a little labour in getting Vegetarian publications into notice, one copy of the Messenger is read by eight or nine young men; another by three; and another by the same number, regularly, and occasionally by two or three others. The booksellers have also been circulating prospectuses of our Society, by putting them into their periodicals. We are looking forward to the end of June, or the beginning of July, for our meeting here.

GLASGOW.

Operations.—Inquiries are going on in our city on the subject of Vegetarianism, though somewhat checked, no doubt, by the lack of public occasions for hearing the question discussed. We have, however, been stimulated by reading the account of the Vegetarian Soirée in Liverpool, as given in a recent number of the Liverpool Mereury, and wish either a tract, embodying just such arguments as these reported, or what would be better still, just such a meeting as that held there, with the reports of our own papers, and the Messenger, to spread it about subsequently.

J. C.

We are looking forward to an opportunity for a complete exposition of the principle and arguments of the Vegetarian System, within a very brief period, such as that with which we were favoured some time since, and doubt not that a large audience will be secured on the occasion.

J. S.

LEEDS.

Operations.—Four lectures were delivered here by Mr. Bormond (commencing on Monday, May 2nd), at the Temperance Room, John Street, the Temperance Hall, Woodhouse, at the Zion School, New Wortley, and the Mechanics' Institution, Kirkstall. During the course of these lectures, Vegetarianism was presented as a practical system to the minds of the population of Leeds, and many queries were answered by the Lecturer at the close of the lectures, these being attended by audiences of from fifty to two hundred and fifty.

Vegetarian Soirée.—The satisfaction derived from the Soirée given on the 6th inst., whether in regard to the provision of the tables, or the intellectual treat which followed, far exceeded all anticipation. The three papers here have each given useful and more or less extended reports of the principal

arguments used, and from the interest and curiosity aroused to the question of diet, we feel assured that the week to which we refer will be one well remembered by many in Leeds. Several converts have already been made, and not a few have abstained altogether from flesh-meat. A butcher attended the meeting at Kirkstall, and subsequently was present at the Soirée, and was busily employed taking notes of the principal features of the speeches. He has since expressed his determination to change his business as soon as possible. One excellent result of our week's labour in the happy cause of Vegetarianism, is, that great numbers beyond those we have here alluded to, are disabused of their old notions, and see that there is reason in living at least something more in accordance with the practice of Vegetarianism, than they thought whilst following their old habits, without making any inquiry upon the subject.

LIVERPOOL.

Operations.—Lectures have recently been delivered here by Mr. Bormond, as follows: at the Tuckerman's Institute, on Tuesday, April 19th; on Wednesday, the 20th, Friday, the 22nd, and Tuesday, the 26th, at the Areade Hall; on Thursday, the 21st, and Monday, the 25th, at the Toxteth Hall; and on Wednesday, the 27th, at the Concert Hall, with excellent effect; increasing interest being manifested in the subjects discussed, which presented the Vegetarian system in its various aspects, as applicable and beneficial to society. The best and most successful of these lectures, we are happy to state, was the last, evidencing the growing interest in the subject felt by the Liverpool population, the rooms being all along well filled. Six thousand tracts, including five thousand reports of the Liverpool February Soirée, were circulated in Liverpool during the lectures, and one evening was wholly devoted to meeting the popular difficulties and objections urged against the

Vegetarian Soirèe.—Our second Vegetarian Soirèe was given on Thursday, April 28th, as will be seen from the reports of the Liverpool Mercury, as well as that of the coming number of the Messenger. The attendance was greater than was anticipated, and took the managing committee somewhat by surprise; but we hope on future occasions, by excluding all who have not made timely application for tickets, to prevent any disadvantage such as this to which we allude.

On the whole, every Vegetarian practically interested in the progress of the Local Association, must rejoice in the labours of the fortnight, commencing with Mr.

Bormond's lectures and ending with the Soirée; and the fruits of these labours will, doubtless, be experienced, as time affords opportunity for the working out of many new thoughts upon the subject of diet, implanted in the minds of the reflective.

W. M. G.

LONDON.

Association.—An Association was formed here on the 8th ult. We hope that by this means we shall be able to unite the efforts of the London Vegetarians into one focus, and thus produce a more powerful effect than could be done by single individuals. The President of the Vegetarian Society was elected as President of the London Association; we have not heard of his acceptance of the office, but do not doubt his willingness to support it by all the means in his power.

Operations.—Three persons have joined the Society. One of the most zealous members of the Association has lately made a tour through some of the adjoining counties, extending his visit to Bury St. Edmunds, and on his way taking advantage of every suitable opportunity of advocating Vegetarianism and Temperance, as well as of distributing tracts. A young man, of Vegetarian habits, lately took up his residence in one of the Metropolitan Model Lodging-He found one there who carried houses. out the same practice, and these young men made two converts from the other occupants of the establishment, and formed themselves into a union, providing in common for their wants, one to superintend the purchasing, another the cooking department, and so on. There are at present fourteen persons, who, in consequence of the example of the two They have first, are trying the system. formed classes for mutual instruction, and held discussions on the advantages of Vegetarian diet, and improved habits, with other Two parties have thus been formed—the reformers on one side, with their opponents on the other. It appears that the reformers are daily bringing over to their party some of the opposite side. This shows what a few earnest, decided Vegetarians can accomplish.

Social Meetings.—We continue our Sunday meetings, which are pretty well attended. There is a spirit of fellowship growing out of this humble meeting, which makes those who attend regularly, feel that they are "one in spirit"; their individuality is for the time at least dissolved in the universal. Whatever our imperfections, we feel elevated on the common ground of Vegetarianism, and moving in one of the foremost stages of human progress. All who come to this meeting are more or less benefited; those who have

knowledge to impart to others, are blest in the act, for we cannot do good to others without being benefited ourselves; and those who are taught what they did not know, and made wiser, must gain the more by a friendly intercourse with those who have had time and opportunity to obtain information and refinement. By this process of mutually giving and taking, all are reciprocally enriched.

We call on all, and particularly on our young friends, to meet regularly, and form themselves into local associations; may they never be discouraged by the smallness of the number; they are not alone; all who profess our principles will be with them, if not in body, yet in spirit, and they will realize the meaning of our Great Teacher, that "where two or three are assembled, there will He be with them."

Suggestions.—Would it not be a very good plan to put our Society in communication with foreign societies who, if they have not the same object in view that we have, yet are animated by a similar spirit of benevolence and philanthropy; for instance, all societies for the prevention of cruelty to animals? We observe in the newspapers, that lately there has been founded such a Society at Paris, and another at Trieste. It might be well regularly to forward the Messenger to these societies.

MANCHESTER.

Operations.—Hulme. Our distribution of tracts goes on still, with the lending of publications, producing more experimenters in the Vegetarian practice, at least six of whom are making trial of our system; the salient point of the month is, however, found in the Manchester and Salford Association Soirée, given at the Roby Rooms. J. G.

NEWCASTLE.

Anticipations.—Our position is still one of expectation, beyond the distribution of a few tracts; but we trust that the end of June, or beginning of July, notwithstanding the lateness of the season, will still give us the advantage of opening up the question of Vegetarianism on a somewhat extended scale.

ORMSKIRK.

Anticipations.—We find we cannot get on usefully without having a meeting or lecture, and are taking steps to procure this, either through Mr. Bormond, or through the assistance of the Liverpool or Manchester Association.

R. T.

SALFORD.

Operations.—Our operations here during

the past month, present one striking feature of the most important kind, besides the usual routine of the distribution of Vegetarian information, and the discussion of its merits in the social circle. The principal feature of the past month is the Vegetarian Soirée, given on the 29th ultimo, at the Roby Rooms, the arrangement and general effect of which cannot fail to have made an enduring effect upon many minds.

It will be remembered that Manchester contained a large number of visitors during the week the Soirée was given, principally attracted to Manchester by the Ocean Penny Postage Bazaar, the proceedings connected with which terminated the day previous to the It was from this congregation of strangers, that the Soirée was furnished with many of its guests, the public announcement, rather than the efforts of the Vegetarians in Manchester, bringing together the audience on the occasion. We regret that less was anticipated by many Vegetarians from this Soirée, than was due to its importance in every respect. It was not a plain Association Soirée, homely in its details, but one beautiful and precise in all its arrangements, and which, as undertaken to serve as a model for Manchester and other districts, showed an unity of purpose worthy of the successful arrangements which have distinguished the Vegetarian Banquets on large occasions, hitherto. A prevailing spirit of surprise and satisfaction seemed to result from the entertainment, and a deep conviction to be due to the force of the addresses subsequently delivered, one feature worthy of remark being, that the matter of the meeting fell upon the attenton of numerous persons engaged in the furtherance of peace, temperance, and other philanthropic objects, whilst many ladies from these various classes of labourers contributed to the grace of the entertainment, by presiding at the different tables, so pleasingly spread for the entertainment of the meeting. For the matter of the addresses, we have to refer to the pages of the Messenger, in which we presume they will be found, in the number which gives this private testimony to another complete step in the Vegetarian progress of the city of Manchester.

WORCESTER.

Anticipations.—A great degree of curiosity is manifested here as to the nature and poinciples of Vegetarianism; and I know many who are trying the system and derive benefit. I am often applied to for books bearing on the subject, and such information as I can furnish from my own personal experience. This promises well.

C. S. W.

LOCAL VEGETARIAN OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

Annual Meeting.—It will be perceived by the public notices in the Messenger, as well as the circulars to members, that the Annual Meeting is fixed for Thursday, the 28th of July, in Salford; and that Friday, the 29th, is the day for the celebration of the occasion by one of our customary Vegetarian banquets to be given in the Town Hall.

It was considered desirable to change the place of the Annual Meeting this year, and many circumstances contributed to invite its being fixed for Leeds. The strong reason hitherto operative, however, of associating the largest number of Vegetarians at the least inconvenience and expense, has led to the fixing the Annual Meeting as announced.

The arrangements in regard to the Annual Meeting and Banquet will be similar to those of previous years; and it is earnestly hoped that all who can will be present. The business meeting, will, this year, we trust, receive additional attention from members, and in its social character, as well as great importance in relation to the events of the coming year, be found to secure the presence of all who can possibly attend.

We recommend our friends to make early application for the cards for the Banquet; and especially those who reside at a distance from Manchester, in order that no disappointment may be experienced.

GEORGE BUCKLEY, Secretary.

ACCRINGTON.

Dissemination of Information. — The favourable impression produced in this locality, by the lectures and meetings recently held, has led to the determination to have a portion of the matter printed for circulation in the neighbourhood. As a plain exposition of the leading arguments of the Vegetarian system, the tract containing this matter would also, doubtless, be found useful for circulation in almost every other locality. W. S.

BIRMINGHAM.

Operations. — The large and important meeting held here on the 3rd of June, has been most useful in bringing our Association, as well as the Vegetarian Society, before the notice of the public. The meeting was extensively advertised, and though 1200 persons were present (many of whom remained standing the whole time of the meeting) upwards of 200 could not gain admission. Mr. Alderman Baldwin occupied the chair, and the President of the Society, and Mr. John Noble, Jun., of Boston, engaged the attention of the audience

with an exposition of the Vegetarian System argumentative and practical, till past ten o'clock, the interest of the subject being maintained to the last, and Mr. Alderman Baldwin, in expressing that he had never been so gratified on any similar occasion, seeming but to echo the feeling of great numbers of the audience. The usefulness of the impression produced, has since been evidenced, by the demand for Vegetarian publications at the various booksellers here; and we hope, by carefulness and zeal, to maintain the excellent impression produced.

A business meeting of the Association was held on the 15th. Two declarations were returned; books and papers sent on their mission of usefulness, and forty persons reported to be known to be practising the system. Arrangements for lectures will shortly be made in relation to the mining districts of South Staffordshire. A. J. S.

COLCHESTER.

Operations.—We make progress here; but, still, want books, and more extensive appliances. About twelve persons are practising the system entirely, and several others partially.

J. B.

DUNFERMLINE.

Operations.—We are using the power committed to us in the distribution of printed matter. Two other persons are practising our system, and I doubt not that the recent police case, exposing the practice of selling diseased flesh, will privately contribute to a favourable consideration of our system, and will even lead to many, at least, private experiments of a useful character. The circumstances of the case referred to are, that a cow which had died of disease, was privately skinned, dressed, and sold for human food; or, at least such portions as could be rescued from rapid decomposition. This circumstance will, no doubt, help in some measure, to open the way for the meeting proposed here.

J. D.

GLASGOW.

Operations.—We are in some degree of activity here, and have availed ourselves of the excitement on the subject of the Maine Liquor Law, to spread about a number of Vegetarian tracts. We are also contemplating arrangements for a Vegetarian Soirée on the occasion of the visit of the President of the Society, as well as a public meeting to be held in the Merchants' Hall.

This is doubtless an important locality for the future progress of Vegetarianism, and we earnestly hope that our measures from this time may be wisely planned, and effectively carried out.

J. S.

LEEDS.

Operations.—Books and tracts are doing their work here, and all our converts seem to be firm. A public meeting was planned for this month, but was afterwards postponed, from the consideration of the advanced season, and fear lest the fine weather should rival the attraction of discussing the Vegetarian system. We are admonished, however, by the crowded meeting in Birmingham, and what else has been observed in the public treatment of Vegetarianism, that season has less to do with it than with indoor meetings on other subjects. is thus cause to regret our purpose not having been carried out; but we have nevertheless a conviction that our cause is steadily though silently advancing.

LIVERPOOL.

Operations.—A lecture, expounding the Vegetarian System, was delivered here on the 17th May, by the local secretary of the Society, at which a fair audience was secured, and a number of Vegetarian tracts distributed. The occasion was the Annual Soirée of the Birkenhead Grange Road Literary Society. The subject excited considerable attention, and an interesting discussion ensued, in which the usual popular objections to the system were advanced and argued. As evidence of the good impression produced, it may be stated that the meeting has resulted in at least two or three instances of change of dietetic practice. W. M. G.

LONDON.

Progress.—Several Vegetarians have this month enrolled their names as members of the Vegetarian Society; and a great many persons, not directly connected with the Society, are trying the system, and almost daily we hear of some Vegetarian who had abstained from flesh-eating for many years, without having heard of the existence of the Society. It is as encouraging as gratifying to observe how Vegetarian principles are spreading in every direction. We see that the President of the Vegetarian Society has set us an admirable example of zeal, devotion, and activity, and which, if generally followed, would exert a powerful influence on the flesh-eating habits of this city. We are doing what we can to establish the Vegetarian practice here; our weekly meetings are held regularly, and every member of the Association is trying to do his duty efficiently; but this immensely

huge metropolis is (as all reformers know) most difficult to penetrate and "move." May all who have the cause of progress at heart join and help us, not selfishly keeping aloof, and by their conduct thus forcing others to do their share of work, but remembering that all who are enjoying the benefits of the Vegetarian System, have a great duty to fulfil towards their flesh-consuming brethren.

I may state, that a lecture "On the Natural Dietetic Habits of Man," was lately delivered at the rooms of the Anthropological Society, on which occasion Vegetarian diet was advocated; a discussion followed, and very strong arguments were adduced in favour of the discontinuance of the use of the flesh of animals; such discussions cannot fail to call the attention of the public to the necessity of reforming habits, and to awaken a spirit of inquiry in the right direction. Nearly all the members of the Anthropological Society are zealous Vegetarians. G. D.

MANCHESTER.

Progress.—There is an evidence of the progress of Vegetarianism from the increase in the demand for Vegetarian publications, in addition to the facts of private experience with which we become acquainted.

The results of the recent Soirée have been highly favourable, and the holding of the Annual Meeting and Vegetarian Banquet in Salford, will doubtless still further advance our cause.

M. R.

PADSTOW.

Social Exertions.—We think that much can be done in nearly every locality by the social communications of those who are Vegetarians. Acting in this belief, we have commenced an Ever-Circulating Magazine, destined to run its course amongst a certain number of our friends disposed to be contributors, once during the month, and our encouragements are already great, since information is disseminated in this way, which is not merely beneficial to the contributors themselves, but such as is in some respects worthy of publication, a portion of which we have already forwarded to the editor of the Messenger. J. PG.

WORCESTER.

Operations.—Our old corporate city has, at least, three persons resident in it trying our system, and with the distribution of printed matter; and the arrival of the most inviting season for the adoption of Vegetarianism, we hope, at the worst, to have a considerable number verging towards a happier practice of dietetic life.

C. S. W.

THE VEGETARIAN MOVEMENT IN MANCHESTER.

JULY 1852, TO JUNE 1853.

Since our previous notice of the Vegetarian Movement in Manchester, we have to record, that on Wednesday, July 21, 1852, the Annual Meeting of the Vegetarian Society was held at the Salford Library, King Street, Salford; the assemblage of members being considerable, and the business of the Meeting being preceded by a tea party. Particulars of this Meeting will be found in the report of the Annual List of Members for the year 1853.

On Thursday, July 22nd, a Vegetarian Banquet was given in the Town Hall, Salford, in celebration of the Fifth Annual Meeting of the Society. The interest and importance of this meeting have been extensively acknowledged, through the circulation of the report of the proceedings, as recorded in the Manchester and other newspapers, and more particularly in the report of the Vegetarian Messenger, giving a complete account of the whole, to which we beg

to refer our readers for particulars.

In resuming our notice of the labours of the Manchester and Salford Vegetarian Association, it is necessary to state, that during the summer of 1852, no active measures were undertaken, it having been considered wise by the committee, not to incur expenses in holding public meetings at a season when people were generally desirous of availing themselves of the long evenings for rural walks, where Nature clothes herself in her gayest attire, and her attractions entice the peer, artisan, and the peasant alike from their homes. In some respects this policy was wise, but we think there is one important point that was lost sight of in its adoption, and it gives us pleasure to see that this present summer the same committee have altered their policy in this particular. They have this year determined on holding themselves in readiness to give assistance to neighbouring towns in meetings, lectures, etc., during the summer months, and confine themselves to their own city, town, and suburbs, during the winter. We know not that a better scheme could be devised than this: for there are many places where no systematic exposition of Vegetarian principles has yet been given, that will be glad to avail themselves of this source of assistance, whenever they become acquainted with its existence.

As "indicators of some of the best means of advancing Vegetarian truth," and "advisers on the most effectual mode of propagating dietetic reform," we beg to call the attention of our friends to this feature in the Manchester and Salford Association's plans, assured that it will be well for them to avail themselves of the aid thus offered, and we trust that our other Associations will not be slow in imitating so good an example.

With these few preliminary remarks, we will commence our notices of the meetings held by the Association in the time included between the dates at the head of our

paper.

September 1st.—A lecture was delivered in the school connected with Christ Church. Hulme, by Mr. William Smith, "in reply to some of the objections urged against Vegetarianism." He began by stating that he should feel happy if any thing he could say, would be the means of giving a more correct view of dietetics to any present than they previously possessed. He desired to combat a common objection urged against Vegetarianism, viz: "That man being endowed with reason, was not dependent, like other animals, upon *instinet*, in the selection of his food." The most superficial observer could not but see that between man and the lower animals there was much of a common nature; in locomotion, mastication, vocal utterance; in the form of the spine, limbs, This identity was much cranium, and jaw. closer than was imagined, between the whole of the vertebrate series of animals. A late writer had said (which was perfectly in harmony with the statements of other physiologists), "no doubt can exist as to the identity of type or plan in the nervous systems, as well as in the skeleton and in the organs of sense." He then showed the difference between the motor nerves and the nerves of sensation. The motor nerves being under the direction of the will, and the nerves of sensation acting involuntarily, or whensoever the means necessary to excite them, were present. The instincts of animals arose from the operations of the nerves of sensation: reason from the operations of the motor nerves. Instinct always pointed to what was best for the well-being of the animal economy; and thus, the carnivora were prompted by it to feed on flesh, the herbivora on herbs, the granivora on grain, the frugivora on fruit. Those animals incapable of perverting their natural instincts, were always happy and free (or almost free) from disease. It was only those animals which man had trained to artificial habits, that were diseased.

instincts of man revolted at the slaughter of animals, and in his natural state it was disgusting to all his organs of sense. The carnivora feasted with savage pleasure on the mangled body of its innocent victim; whilst, on the contrary, the instincts of man found their highest gratification in the sight, taste, and smell of luscious fruits, and

waving grain.

In common with all other vertebrate animals, man had a certain power of adapting himself to the varying circumstances in which he might be placed. The cat, dog, horse, and other animals, were daily proved to possess the same power; but this in no way proved that a mode of living opposed to the dictates of their instincts was the best. Reason was defined as "the exercise of the intellectual faculties, guided by experience." Before it could operate with certainty, or even with probability, facts must be presented, observed, and classified. He then went on to show that considerable difficulty would be experienced in defining the period of life at which reason was sufficiently developed to be admitted as a guide in matters of this nature; that all men were not capable of reasoning, and that ability to exercise this power implied the possession of a cultivated mind. were unwilling to listen to reason: no other instance was needed to prove this than the unhappy and useless bickerings of party strife for party ascendancy and power. Again, reason was of itself unable to solve with certainty any question, whether in religion. politics, philosophy, or medicine. tetics its true sphere appeared to be that of directing the procuring of supplies for man's instincts. To "act well its part," to fulfil its proper end, it must always be in harmony with our natural instincts. If man were to have his reason at war with his instincts (which was the case when he destroyed animals for food), he was an anomaly in the universe; and it might be falsely inferred that God, the all-wise, unerring, and infallible, had for once erred and failed in his purpose.

The lecture was listened to with marked attention, by a large audience, and at its close, addresses were delivered by Messrs. Betteney, Nelson, and Gaskill, in support of the principles advocated, a vote of

thanks to the lecturer, following.

October 6th.—A meeting was held at the School-room, 12, King-street, Salford. Mr. Alderman Harvey, on taking the chair, remarked, that if people only knew the blessings of the practices they had met to advocate, he was sure they would be as enthusiastic as himself and friends in their favour. Why had he left the comforts of home that unpropitious evening? Because

he felt it his duty to take every opportunity of informing public opinion on that subject. He would especially call the attention of young persons to the experience which he could relate. He had enjoyed excellent health for nearly 40 years, without the use of flesh or intoxicating liquors; and he asked them if they loved health and independence; if they wished for calmness of feeling, and freedom from those bodily and mental visitations which destroyed the peace and equanimity of the soul, to learn how to secure these objects from the experience of others; let them learn truth, follow out their convictions, adhere steadfastly to their principles when once adopted, and in the end they would enjoy a degree of satisfaction and thankfulness which would enhance the value of their lives here, and brighten their prospects of a useful and happy hereafter.

(Applause.)

Mr. Henry S. Clubb said it was not because people were uninformed, merely, that they were slow to appreciate a moral principle, but because they had not moral courage enough to adhere to what they did know. There was a constant dread of appearing singular in company—" a fear of the folk "which was as baneful in its effect as even ignorance itself. They had a saying in Cornwall, which he considered particularly applicable, -" A dead fish could swim with the stream; but it requires a live one to swim against it." It might seem the easiest and happiest course to follow the common practices of society, even at a little sacrifice of consistency, but he could assure them that no pleasure or satisfaction could result from such a course. It seemed to be a part of the order of Providence, that the human mind should be developed by resisting evil. temptation to depart from principle did not always come from immoral acquaintances; but the man who determined to "conquer the appetite," must make up his mind to resist temptation, even when it assumed the fascinating garb of friendship. The most beautiful forms of affectionate humanity were sometimes lighted up with smiles, when unconsciously offering the temptation; and the fear of incurring displeasure, acted more powerfully than the desire for the object offered. To adopt a true principle, then, and to adhere to it strictly, required a manly heart, a firm resolve, and a constant watchfulness; and (were he speaking on a religious subject, he should add) sincere and fervent However human weakness might prayer. occasionally produce a failure of our attempts, there was a power to be sought which would save us from despair, and secure for us the victory. (Cheers.)

Mr. J. J. Lees, the well-known advocate of

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Temperance, said he had been invited by his friend Mr. Clubb, to take part in that meeting, and although he could not say he was then a Vegetarian, he could say that he had tried the system fairly for twelve months, and that during that time he had enjoyed better health than he had done before or since. His sympathies, therefore, were wholly with the Vegetarians; and he rejoiced to have an opportunity of meeting so many young people, who had evidently come with the desire to learn something on that important subject. His great difficulty had been in procuring a Vegetarian dinner in Unless he took the usual beef steak, or mutton chop, or fowl, or flesh of some kind, he could get nothing but coffee and bread and butter, which he found did not afford a sufficient provision for a mid-day meal. Some one present might suggest a remedy for the evil. Mr. LEES, then beautifully described the nature of the human mind, its tendencies, and the necessity and importance of its careful cultivation, and concluded his address by exhorting his hearers to increased vigilance in adopting and practising every great moral principle of life. (Applause).

Mr. Betteney had a strong conviction that the Vegetarian principle was right, and having applied it to practice, he could recommend it as well adapted for young men seeking their moral and intellectual

improvement (Cheers).

Mr. HENRY S. CLUBB, in reply to Mr. Lees, said he had experienced similar difficulties with regard to dining in town, but he had found that he could obtain such a dinner as he required at a very reasonable rate, at Mr. Wovenden's excellent dining house opposite the Lancasshire Insurance Office, Market Street, Manchester. As there were two houses conducted in the same manner, it was necessary to remember that the house to which he referred was the lower house. The convenience, comfort, and general good management of this house would secure for it the patronage of Vegetarians, when they came to know that their wants were there so easily supplied. (Cheers).

The CHAIRMAN concluded the meeting, by reading an extract from Eliza Cook's Journal on "Female Education."

November 18.—The annual meeting of the Association was held in Christ Church, Hulme; for the particulars of the proceedings of which we beg to refer to the report in the Vegetarian Messenger, for the month of January, 1853.

December 16th.—A meeting was held in

Christ Church, Every Street, Manchester.
On the motion of Mr. MILNER, seconded by Mr. Royston, Mr. Scholefield was called to the chair, and opened the proceedings by stating that the object of the meeting was to shew that "Man was not made for self alone," but for a good and wise purpose. We knew by experience that a child was very weak, and required that a child was very weak, and required a great deal of care to bring his life about; and that this care was needed to be continued, in order that no germ of evil might take root. The faculties of the mind had as much power and as varied uses as the different parts or limbs of the body, and as such they required as much care in their training. Man was a creature of circumstances, requiring training, and we knew that different individuals were born in different places, that the people had their peculiar habits and customs, and that wheresoever such creature, man, was born, he was brought up in the habits, customs, and prejudices of those around him. This might account for the fact, that in a many cases there were differences in appearances, energy. food, &c. In countries where food was generous, simple, and natural, and the people eat it and enjoy it from habit, we found there were numbers that had subsisted on roots, fruits, farinacea, and other things; and that those people were the most active, physically strong, and mentally great, and at the same time placid and humane; and we were aware that where the food was different, the habits of the people were equally different.

the South Sea Islands, they lived chiefly on the products of the earth, they were a strong, athletic, and healthy people; and in the Northern parts, where they lived more on flesh, the people were generally weak, feeble, imbecile, morose, cruel, and vindictive. He inferred that this arose from the difference in their habits. God had given us guides to instruct us in our choice of those things that would contribute to bodily vigour and intellectual power; and now that we had come to years of maturity, he would advise us to choose those things which were best calculated to do the greatest good both to body and mind. Speaking from his own personal experience, he had come to this town with old and customary habits; had come to a new class of men, who eschewed animal food. In course of time, he was brought to adopt this principle, but only from religious motives. He had continued to practise it from these motives; and gradually the whole range of physical science had pronounced in its favour. Anatomy, physiology, and chemistry, had each given their testimony, and established on the basis of reason, the simple command, "thou shalt not kill." These sciences shewed the nature, qualities, and modes of action of the different kinds of food on the system; and according as that food acted, it conduced

to the health of the person using it.

Mr. James Gaskill next addressed the meeting, and stated that Vegetarians lived on the products of the earth—the vegetable kingdom-and also the products of the animal kingdom, such as eggs, milk, and butter. He did not think there was any more reason for rejecting these things, than there was for rejecting the apple because we did not eat the tree on which it grew. Many Vegetarians had commenced their practice from religious motives; but, more recently, scientific reasons had been superadded. It was but recently that the fact had been brought before the public, that eating the flesh of animals did not supply us with any additional element of nutrition, and that it could not be obtained in any better form. The living animal had not the power of introducing any new element into the food. eating an animal, it is only taking food at second-hand, after some of it had been used for the purposes of the animal. Liebig said, "that milk was the type of all nutrition." There were many families who had it in their power to have animal food, but refused to allow their children to partake of it, till they were eight, ten, or twelve years of age. In living on vegetable substances, we had the best food, and escaped many of the accidents of disease, which those who ate flesh were subject to. Fruits and farinacea were more nutritious than animal flesh, as was proved by the chemical tables published within the last few years. was rightly ealled ".the brandy of diet"; its chief difference consisting in a stimulating quality; but it did not possess the strengthgiving and flesh-forming principles, in so great abundance as some of the products of the vegetable kingdom. Wheat-meal when made into bread, increased in weight 25 per cent; but flesh, (when the butcher's price was 6d,) cost 9 5-17d. per lb. when roasted, and lost 20 per cent in weight.

It was a fact worthy of note, that flesh contained less than 4 ounces of nutrition in the pound; whilst wheat-meal contained about 13 ounces. Then, again, there was a vast difference in the cost of nutriment from the two sources. A pound of nutriment from wheat-meal, cost $2\frac{1}{2}$ d, whilst if we would have it from beef, we must be content to pay 2s. 4d. The longest lived, swiftest, tallest, strongest, and most useful animals were Vegetarians; as, for instance,

the elephant, giraffe, and camel. The vegetable meats taken out by our Arctic voyagers, were preferred by their crews. Peas, greens, cabbages, etc., were fresher, and better preserved than animal flesh.

Mr. R. MILNER stated, that during the six weeks last past, the inspector of St. John's Market, Liverpool, had ordered 22 tons of fish, and 9000 lb. weight of meat, to be destroyed, as unfit for human food. A friend of his residing in Smyrna, had often told him, that the porters of that island lived entirely on vegetable substances, and drank nothing but water, and yet could do twice the work of our English porters. He then related several facts from his own experience, all tending to prove that vegetable food was in every respect superior to the flesh of animals.

Mr. John Holt then addressed the meeting, making statements of the results of experience, tending to verify the truth of the remarks of foregoing speakers, who was followed by Mr. Gaskill, who made a further statement, relative to a case of scurvy, of a most malignant character, which he knew to have been cured by the adoption of Vegetarian habits.

Mr. Royston put some questions, which were satisfactorily answered by Messrs. Scholefield, Gaskill, and Wm. Smith; and after a vote of thanks to the Chairman,

the meeting dissolved.

February 22nd.—A very interesting and important lecture was delivered in the Mather Street Temperanee Hall, on Tuesday evening, February 22nd, by Mr. James Gaskill, Mr. Alderman Harvey presiding.

March 8th.—A second lecture was delivered in the same hall, by Mr. GASKILL, on Tuesday, March 8th, Mr. R. MILNER presiding. We were prevented being present at either of these lectures, but a friend who was present has kindly furnished us with the following condensed account, of which we gladly avail ourselves.

The subjects treated were—food and drinks—their nature, varieties, and uses; the condition of Health, as involved in the laws and processes of nutrition, or assimilation, etc. The lectures were delivered in a familiar and popular style; and illustrated by a series of coloured drawings and diagrams, giving at once a scientific and practical exposition of the every-day question which all organised beings must ask, and which all intelligent and responsible beings should be able to answer—"What shall we eat, and what

The first lecture applied more exclusively

shall we drink?"

to the 'Drink' question, and the principle of Total Abstinence from Alcoholic Stimulants was clearly enunciated and demonstrated by a reference to the physiological action and pathological results on the stomach and the vital organs, and also upon the circulatory and nervous systems. The second lecture embraced an ample consideration and able discussion of the food-of-man question. addition to the drawings and diagrams, several tabular illustrations of the facts and figures of the case were presented to the eye, showing at a glance the comparative analyses of various kinds of food, and the average time of digestion; with the difference in favour of the Vegetarian practice. The subject, though evidently novel to many present, commanded the deepest attention, and seemed to elicit great interest; and, we doubt not, will be pondered upon, if not reduced to a practical test by some, hereafter.

April 13th, 1853.—A meeting was held in the Temperance Hall, Lower Crumpsall, for the purpose of hearing a lecture from Mr. GASKILL, similar in its objects to the first of those delivered in the Mather Street Hall.

The chair was kindly taken by Mr. John Pendlebury, one of the leading advocates of temperance in the vicinity. The matter of this lecture, however, being more especially addressed to the question of temperance, considered in a physiological point of view, we do not here present, but give our attention to the succeeding lecture, with the excellent matter of which we have, of course, more immediately to do.

April 20th.—Mr. Gaskill delivered the second of his course of lectures at Lower Crumpsall, the chair being taken by Mr. T. H. Baker.

Mr. GASKILL commenced by giving a brief résumé of the prominent principles enunciated and explained in the previous Then adverting to the subject for that evening, he explained that he had not come there for the mere purpose of finding fault, or to pronounce other people's practices erroneous because they differed from his own. It was well known what his views on diet were, and that in practice he was a Vegetarian; and he never, when called upon, objected to expound his views, as he was about to do on that occasion. He was not going to say that they could not live somewhat healthily on a mixed diet of animal and vegetable food; neither did he intend to say that it was impossible to live entirely on flesh-meat alone. What he intended to do, was simply to endeavour to show that the practice of Vegetarianism tended to develope

man's physical, intellectual, moral, social, and religious capacities. He trusted that their object was to arrive at truth. He wanted them to think for themselves, to form their own opinions in accordance with evidence, and then adjust their practices thereto.. It was the want of this that led so many to violate the temperance pledge. Men, under the excitement of a "telling speech," rushed at once to the immediate adoption of practices, which, when contrasted with their previous habits, were the most extreme; the consequence was, that as the stimulus of the excitement waned, habit again became predominant, assumed the ascendancy, and men returned, like willing slaves, to their old practices. He had no faith in sudden changes of habit. Men could not uproot old usages at once; it was not to be expected. The world had not arrived at its present condition all at once. Man was a progressive being, and he would continue to progress throughout a boundless eternity. That was his nature. He had previously shewn them, that water was the best kind of drink; he would now shew which was the best kind of diet. The flesh of animals nourished, strengthened, stimulated, and supported life. But the question was, did it comport with man's highest interest to partake of a diet of which flesh meat formed a part? He said that it was impossible for man to enjoy such good and sound health on a mixed diet of flesh, etc., as he would in subsisting on a Vegetarian diet; that is, on a fruit, root, and farinaceous diet. A man that had lived a life of seventy years, if he had equally obeyed the same laws of health otherwise, and partaken of a Vegetarian diet, would have lived much longer. All nourishment was primarily derived from the vegetable kingdom; and when they partook of the flesh of animals—he, of course, presumed that they were not all Vegetarians —they but got the same principles of nourishment that he obtained from his Vegetarian diet, with this important difference, that their's was but a "second-hand" article, whilst he received his at first-hand, He took a piece of bread, and they a piece of beef-he meant good brown bread, none of the white, refined composites—when he partook of that bread, he got all the principles of food which his body required for its They took their beef steak, which contained only a very deficient supply of some of the principles attainable in the bread. Then look at the respective cost of each. They paid, perhaps, four times as much for their beef as he did for his bread; and yet they did not get so much of strength-imparting ingredients as he did! Now, if there were some chemical laboratory in the body, that

improved flesh-meat, and made it more easily to be digested than other kinds of food; if there were something in the animal economy that did this, there might possibly be some *philosophy* in eating flesh. But it was neither digested so soon, nor was it so conducive to health as Vegetarian diet. Have it as they would, flesh was an inferior kind of diet for human consumption. At the risk of being tedious, he begged to repeat, that he would rather ground one fact in their minds than half impress twentythat going to the butcher's shop for their "meat," was similar to going to a secondhand clothes mart to purchase a new suit! They went and paid at least double the price for their diet, "second-hand," that he could obtain his Vegetarian food for. Dumas said, that "the animal is incapable of producing a single element in his body." Hence flesh —in its elementary composition—could be in no way superior to the food which supported the animal. Vegetable food contained the same elements as animal flesh, (which was illustrated by a large diagram showing the elementary composition of various kinds of animal and vegetable products.) for instance, was shown to contain the same elementary ingredients as the flesh of the sheep, ox, man, &c. He had lately read a work on diet, in which the author said that out of sixteen ounces of flesh-meat, they got about four ounces of real nourishment. Now, he beged to say, that the author of that statement was not a Vegetarian. He might point out many disadvantages connected with the eating of flesh-meat. Six or seven shillings was a serious item in a working man's expenditure, for his weekly allowance of flesh. especially when other articles of diet could be procured, which would answer the same purpose better, and at a much less cost. Wheat, as was usual, was illustrated by reference to the standard chemical and economical tables. But, it was objected, that "fleshmeat, being so much more like that of our own bodies, was more easily assimilated to its structure." To his mind, the idea was so far worn out, and had become so threadbare, as to be an opinion to be ashamed of. In the first place, it was unsupported by science; in the second, by fact and experience; science taught that all products taken as food, must be decomposed, or converted into chyme, ere they were capable of becoming assimilated, so as to support the body. chyme, whatever might have been the kind of food from which it had been formed, in its constituent elements, was invariably the same. And fact, proved, according to the experiments of Dr. Beaumont, that Vegetarian

food, not animal flesh, was the most easily and readily digested. In short, he never remembered meeting with a more foolish idea than the one he was exposing—he did however recollect one which perhaps equalled it in that respect; it was an ancient idea and seemed to be the prototype of the more modern one. When HARVEY discovered the circulation of the blood, people imagined that it was quite possible to infuse new life and energy into the bodies of many old men and women by bleeding young people and injecting their blood into the veins of the old folks. This, in many instances, was done. Animals were next called upon to supply their life-blood for the same purpose. arose from the thought of blood being similar to blood, coupled with the presumption, that, ready formed, it would serve all the purposes Now it appeared to him, that the notion of flesh being better as an article of food than vegetable diet, because it was more like that of our own bodies, was just equally as He then proceeded to show (from a diagram), that vegetable food contained all the elements which were found in flesh; such as sulphur, phosphorus, carbon, hydrogen, oxygen, and nitrogen. Having refuted a few other objections, the lecturer concluded.

A vote of thanks was proposed by Mr. Hall, and seconded by a working man in the meeting, and was duly responded to by the audience.

April 29th.—A Vegetarian Soriée was held in the Roby Rooms, Aytoun St., Manchester, the chair being occupied by Mr. Alderman Harvey. This Soirée, for completeness of arrangement, and general excellence, has never been excelled. For particulars see Messenger report for June.

In conclusion, we have to notice a great amount of private advocacy of the most important and useful character, in the constantly recurring opportunities of social life, the occasions for the private advocacy of Vegetarianism being, probably, considerably greater, during the period of our notice, than in previous years, all tending very materially to increase the effects of public teaching, and, at the same time, to advance Vegetarianism as an established and important fact in this locality. We cannot, therefore, but regard the last twelve months as an advance certainly realized, from which the subsequent teaching of the Vegetarian practice will become much more rapid; and, with care on the part of the adherents of the system, we trust that our subsequent records will abundantly prove this true.

LOCAL VEGETARIAN OPERATIONS AND INTELLIGENCE.

VEGETARIAN SOCIETY.

Vegetarian Operations.—As the season for lectures and meetings approaches, we are happy to find that our established Associations are preparing for active exertion, whilst one or two fresh ones are being formed.

Proceedings of the Annual Meeting.—D. G.—With the renewed activity in the Vegetarian cause, the officers of the Society are issuing the report of the Annual Meeting, one or two important features of which require carefully pressing on the attention of the members of the Society, and in addition to the advantage of anticipating the usual publication of such reports with that of the list of members, it is hoped that the general interest in the questions treated, will add an additional stimulus to the exertions of the local Associations, as well as to the activity of individual members.

J. Andrew, Jun., Secretary.

ACCRINGTON.

Joining the Society.—The usual difficulty is experienced in this locality, in inducing persons who are quietly carrying out the Vegetarian practice of diet to join the Society. If the number of Vegetarians who carry out the system from conviction, could be added to the Society, the best results would no doubt speedily follow in relation to the public influence which, we trust, it will ere long possess. It would be an excellent feature of examination, for each member to inquire how many are known to be adherents of Vegetarianism, without having joined the Society; and having enumerated these, to inquire next, What can I do to secure their adhesion?

Operations.—Two lectures, combining the physiological aspect of Temperance and Vegetarianism, are about being arranged for in this locality.

S. J.

BIRMINGHAM.

Vegetarian Publications.—A large amount of Vegetarian printed matter has been disposed of by the booksellers here, and large numbers of tracts have been gratuitously distributed; two four-paged tracts having been already issued by the Association, which are both offered for sale and gratuitously delivered.

Operations. — Our active operations are about commencing, and such is the desire for some large meeting similar to the one held in the month of June, in the Odd Fellows' Hall, that many are hoping for such a meeting during the coming season; whilst others, even go beyond that, and earnestly desire to have a Vegetarian Soirée here, similar to those held in Manchester,

Leeds, and Liverpool. Our hope is, that we shall shortly have a large meeting of this kind, to give additional impetus to the usefulness of our Association. A. J. S.

COLCHESTER.

Operations.—Vegetarian publications are lent for reading to those who are seeking information on the Vegetarian System; and sixteen persons are trying the practice. A fresh supply of tracts are wanted, and a gratuitous loan library would be of great benefit to inquirers. A lecture on the Philosophy of Smoking, with incidental references to pure diet, will shortly be read before the members of the Mechanics' Institution, and advantage taken of the occasion to distribute Vegetarian tracts to the audience. The writer has been invited to introduce the subject of Vegetarianism again this session.

J. B.

DUMFRIES.

Tract Distribution. — During the past month, upwards of 1,000 tracts relating to the Vegetarian movement, have been forwarded in addressed envelopes to the principal inhabitants, and the walls posted with placards announcing the publication of the Messenger. In towns of a population of 15,000 or under, much good, at little expense, may be done in this way; and with the addition of an advertisement or two of the objects of the Society (which may now be inserted at a trifling cost) in the local newspapers, the attention of the whole neighbourhood may be simultaneously directed to the consideration of the subject.

W. M. G.

DUNFERMLINE.

Tract Distribution. — A few Messenger tracts have been circulated at Aberdeen. A gentleman who has tried the Vegetarian System for about twelve months, attended a Hydropathic establishment for a few weeks this autumn: his practice excited curiosity, and some inquiry. After a consultation, the medical gentleman of the establishment, said that no patient under his care had made such progress in so short a time, and that he was of opinion that this was owing to the Vegetarian practice of the patient, aided by some simple appliances of the hydropathic treatment, recommended by the friend who advised the trial of Vegetarian diet. He stated, further, that previous to this, he was under the belief that the Vegetarian practice was well fitted for some temperaments, but not for that of this patient; now, however, he was satisfied that Vegetarian diet would suit any person. On the gentleman making this known among the

other patients of the establishment, all the Vegetarian tracts he had for distribution were in great request, and on his leaving, he promised an additional supply, which has since been forwarded, and we trust will be of use.

J. D.

HULL.

Vegetarian Association.—We are forming an Association, and hope to be able to announce our staff of officers in a few days.

Operations.—The lectures and spread of information here, have been materially increasing the interest felt in the Vegetarian system; and by way of opening the campaign in our excellent cause, we have had a week's labour, in connection with a series of four lectures delivered by Mr Bormond. The course commenced on Friday, August 30th, and ended on Friday, September 2nd. Mr. Smith, of Malton, author of Fruits and Farinacea, kindly presided on the first of these evenings; and himself and Mr. Bormond replied most satisfactorily to several objections to the system advanced by one or two medical gentlemen who were present.

T. D. H.

LEEDS.

Vegetarian Operations.—Our Association has been in a state of activity for several weeks, in preparing for operations in the coming season. We have had several Association meetings; and on Monday next, we have a tea party and meeting following it, at which the experience of many (principally those of the working classes) will be given, illustrative of the practical benefit of the Vegetarian system of living. We hope to forward a report of the proceedings of this meeting for insertion in the Messenger.

J. A. J.

Members Soirées.—The practice of holding occasional Soirées, restricted to members of the Society and their friends, has been continued throughout the summer months with much profit and advantage. Three such social entertainments were held on the evenings of July 22nd, August 16th, and September 7th, and have tended much to strengthen the efforts of our local Association.

W. M. G.

LONDON.

Annual Festival.—Reports of the proceedings at the Banquet of the Society on the occasion of the Annual Meeting, have been published, to a greater or less extent, in several of the London Newspapers, among which may be mentioned the Daily News, Lady's Newspaper, Illustrated London News, Weekly News and Chronicle, British Banner, and Patriot. We trust that

Vegetarians in other localities have also been exerting themselves, to procure a notice of this important event, in the local papers of their respective districts. Much can be done in this way, and many paragraphs, communicating Vegetarian intelligence, would, doubtless, be inserted by the editors, if our friends would be careful to prepare and forward them as occasion may serve.

Soirée.—On Saturday, the 20th August, Mr. and Mrs. Hurlstone invited to their hospitable residence, Chester-street, all the members of the London Vegetarian Association, to a friendly meeting of Vegetarians, about 80 of whom responded to the call. An elegant drawing-room beautified by the paintings of the celebrated artist, the owner of the house, had a pleasing effect on the guests entering it, and with the music, and the happiness which all felt at meeting so many disciples of Vegetarianism, contributed to render the occasion all that could be desired—"the dreary present out-door-life," as one of the most enthusiastic Vegetarians exclaimed, "with its beef-worship, was forgotten in the pleasant anticipation of the time, when animals shall no longer be slaughtered for food." After an hour of pleasant conversation, the company partook of pure Vegetarian refreshments. A long table covered with a variety and profusion of Vegetarian preparations and fruits, artistically arranged, was as agreeable to the eye, as the articles were abundantly gratifying to the palate. The repast completed, Dr. VIETTINGHOFF, the Vice-President of the London Vegetarian Association, was called to the chair, and short but pertinent speeches were delivered by Mr. and Mrs. Horsell, Messrs. Tow-GOOD, HUTCHINS, DICK, FAIRWEATHER, and Each speech was followed by DORNBUSCH. a song, and those sung by two Vegetarian ladies, as some of the visitors declared, "excelled in sweetness and mellifluence." company separated at a late hour, all appearing the better for the meeting, and thanking the kind host and hostess for so gratifying an entertainment.

Operations.—We continue to hold, regularly, our Sunday afternoon meetings at Vegetarian Cottage.

On the occasion of the great Teetotal Demonstration in the Surrey Zoological Gardens, several Vegetarians were busily engaged in distributing Vegetarian publications amongst the company assembled; and we hope that the seed thus sown will not be entirely lost.

Progress.—The Pen, a weekly periodical, has published the rules of the London Vegetarian Association, and an account of the Soirée at Mr. HURLSTONE'S. G. D.

VEGETARIAN TREASURY.

INTRODUCTION.

The alterations in continuing the Vegetarian Treasury in the Fourth Volume of the Messenger, will be merely such as we trust will improve its appearance, and increase its usefulness. These have principally relation to a somewhat larger type than that hitherto used; and, for the most part, when space will permit, an increase in the amount of this kind of matter. In the progress of our labours, we discern more and more of the current writing of other periodicals, of special interest, and more or less pertinent to the purposes of Vegetarianism; and such matter, whether of a scientific or popular character, we purpose, as heretofore, to present to the attention of our readers, as well as matter of a permanent interest from the many ancient authorities, by whom the subject of Vegetarian diet has been investigated, whether in relation to theory or practice. We shall, also, beg to continue the statements illustrating the practical experience of individuals, as these cannot fail to be of general interest; such instances, as hitherto stated, having frequently led to the practical adoption of Vegetarianism, when reasoning alone would most probably have failed to secure this result.

We thus trust to meet the wishes of our subscribers and readers; and shall thank our contributors and correspondents to tender us all the assistance in their power, assuring them that contributions to this department of our labour, whether as extracts from literary productions, or the facts of experience in the Vegetarian system of living, whilst thankfully received by us, will receive our careful attention. Much matter suited to the *Treasury*, necessarily comes within the observation of all our friends of literary tastes and considerable extent in reading; and we venture to hope, that extracts, or references to such matter, may continue to be forwarded to us, and that the number of our co-workers in the service of truth may thus be greatly increased.

SUPPOSED IMPOSSIBILITIES.

The savage who steals along the coasts of his native island in a frail canoe, deems it impossible to brave the rage of the stormy ocean far from land, and beyond the reach of assistance; and the sailors who had twice sailed round the world, braved the icebergs of the Arctic seas, and the sweeping monsoon of the Southern ocean, thought it impossible to bid the winds defiance, and arrive on a given day in ports at either side of the Atlantic. These two facts illustrate well the conservative tendencies of the human mind, when but partially controlled by reason and education. All men are rank tories by nature. Experience and the influence of circumstances may modify their creed; but they still, as a general rule, have a hankering after old ways, and a truly patriarchal love for impossibilities. They pet and foster them, and endeavour to palm them off upon the next generation as invincibles whom it is dangerous to approach. This infirmity has been handed down like a great heir-loom from father to son, and its growth has been encouraged by erroneous religious notions.—The Illustrated Exhibitor, vol. i, p. 386, 7.

EXTRACTS FROM THE DIARY OF WESLEY.

"I can hardly believe that I am this day entered into the the 68th year of my age! How marvellous are the ways of God! How has he kept me even from a child! From 10 to 13 or 14, I had little but bread to eat, and not great plenty of that. I believe that this was so far from hurting

me, that it laid the foundation of lasting health. When I grew up, in consequence of reading Dr. CHEYNE, I chose to eat sparingly, and drink water. This was another great means of continuing my health till I was about 27. I then began spitting of blood, which continued several years. A warm climate cured this. I was afterwards brought to the brink of death by a fever, but it left me healthier than before. Eleven years after, I was in the third stage of a consumption: in three months it pleased God to remove that also. Since that time I have known neither pain nor sickness, and am now healthier than I was forty years ago! This hath God wrought." At the age of 82, Mr. Wesley observes,—"To day I entered on my 82nd year, and found myself just as strong to labour, and as fit for exercise in body and mind, as I was forty years ago!" "Again: I am as strong at 81 as I was at 21, but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders which attended me in my youth." Also at the age of 83, he remarks:—"I am a wonder to myself; it is now twelve years since I have felt any such sensation as weariness. I am never tired (such is the goodness of Gon!) either with writing, preaching, or travelling; one natural cause, undoubtedly, is my continual exercise and change of air."-We need scarcely state that the eating "sparingly," alluded to as the result of perusing Dr. Cheyne's work, involved the disuse of the flesh of animals, as we find from subsequent communications on the subject of diet.

THE PHILOSOPHY OF LIVING.

"The philosophy of living" has yet to be studied by the bulk of mankind, in order that the higher aims and objects of existence may be realized. How much does enjoyment and usefulness depend upon robust health; how much is health involved in the knowledge of natural laws—in the exercise of common intelligence and observation—in the habits of self-restraint! To the young, such teaching would be of infinitely greater value with a view to their future career than initiation into the mysteries of dead languages.—Nonconformist.

VEGETABLE DIET AND MEDICINE.

The vulgar opinion which condemns vegetables, and so highly cries up the use of animal food as most conducive to health, I have ever thought to be ill-grounded, and have invariably opposed it. In this opinion I am borne out by the testimony of the most learned and experienced physicians since the days of PYTHAGORAS till the beginning of the seventeeth century. * * * A belief that health formed the principal part, or basis of human happiness, induced them to investigate the causes of human suffering, and the most simple means of removing it. They found that diet was the most potent remedy to prevent, remove, or mitigate many of the most violent and obstinate maladies to which mankind are subject. This led them to the study of the vegetable kingdom, as applicable for food or medicine; and experience joined with sagacious reasoning, led them to choose that diet which enabled them, with a few simple herbs, to remove with ease many infirmities otherwise invincible by human art.—WHIT-LAW on Inflammation, etc., p. 250.

CARBONACEOUS FOOD ESSENTIAL IN COLD CLIMATES.

In the natural and healthy condition of the system, the food supplies the necessary carbon for the support of animal heat; but when food is withheld, the fat of the body is consumed; its carbon being converted into carbonic acid, its hydrogen into water. Experience has satisfactorily shown that the heat of the blood is the same in all climates, and in all conditions of atmospheric temperature. Now it follows, that a larger quantity of combustible matter is required in cold climates and cold weather, for keeping up this temperature, than in hot climates and warm weather; since a greater amount of heat must be given off to surrounding media in the former than the latter. Hence the necessity for a more liberal supply of food in cold weather.—Dr. Pereira's Treatise on Food and Diet, p. 15.

CENTRAL AFRICANS.

The natives of Central Africa, who subsist solely on vegetable food, possess surprising bodily powers. "The people of Jenna," says Lander, "have abundance of bullocks, pigs, sheep, and poultry; but they prefer vegetable to animal food. Some of the women bear burthens that would tire a mule, and children not more than five or six years old trudged after them with loads that would give a full-grown person in Europe a brain fever."—Reynolds's Miscellany, No. 79.

THE USE OF TOBACCO.

In my early youth I was addicted to the use of tobacco in two of its mysteries-smoking and chewing. I was warned by a medical friend of the pernicious operation of this habit upon the stomach and the nerves; and the advice of the physician was fortified by the results of my own experience. More than thirty years have passed away since I deliberately renounced the use of tobacco, in all its forms; and although the resolution was not carried into execution without a struggle of vitiated nature, I never yielded to its impulses; and, in the space of three or four months of self-denial, they lost their stimulating power, and I have never since felt it as a privation. I have often wished that every individual of the human race, afflicted with this artificial passion, could prevail upon himself to try but for three months the experiment which I have made, sure am I that it would turn every acre of tobaccoland into a wheat-field, and add five years of longevity to the average of human life.—Hon. John QUINCY ADAMS.

VEGETABLE GAS.

* * We have recently had an opportunity of inspecting a new process for the production of gas for illumination, on a novel, but exceedingly elegant and scientific principle, by which a perfectly white, pure, and brilliant light is produced, and the accumulation of large deposits of filthy refuse, either liquid or solid, entirely avoided. The apparatus was patented by Mr. G. R. BOOTH. and is now adopted by "The Vegetable Gas Light Company," who for the purpose of fully carrying out the principle on an extensive scale, propose to raise £100,000, in 10,000 shares of £10 each; and the plan having been in actual operation for upwards of twelve months, with complete success, at Eton College, Bury St. Edmunds, Blackpool, and various public and private establishments, there can be little doubt as to the results of the company's extended operations. The basis of the system is the artificial production of a vegetable oil, containing the due proportions of carbon and hydrogen to form, when vaporised, a perfect gas, uncontaminated by foreign and injurious mixtures: this is effected by the distillation of palm oil, in conjunction with caoutchouc and Canada balsam, the result being the required compound, which, in point of economy, surpasses any production yet introduced for the generation of gas. * * An apparatus, yielding 100 lights, occupies a very small space, and a domestic servant of common capacity can manage the whole process, without fear of explosion, or other danger; it is, therefore, peculiarly applicable to gentlemen's mansions in remote situations, lighting public buildings, churches, manufactories, railway stations, light-houses, barracks, villages, etc., where the costliness of coal gas establishments prevents their introduction. A large apparatus produces, in proportion, more economical results than a smaller; but one for 20 lights will produce 125 cubic feet of gas from one gallon of oil, being at the rate of 8s. per 1000 feet; but one foot of this gas being equal to four of that from coal, the real cost is only 2s. per 1000 feet, or about one farthing

per hour for an Argand burner, giving a brilliant white light, by which all the shades of blue and green can be distinguished as by daylight. Dr. LYON PLAYFAIR has recently made a very close official inspection of the vegetable gas, and reports that 4 cubic feet are equal in illuminating power and economic value to 31 spermaceti candles; and in a report from the eminent gas chemist. A. WRIGHT, Esq., it would appear that the results are more favourable than Dr. PLAYFAIR'S. Sir John Herschell, Bart., J. T. Cooper, Esq., and other scientific and practical men, have also borne testimony to the many advantages likely to result from the discovery, which promises to open up a new field for gas lighting, and secure its general introduction into drawing, dining, and bed rooms, to which, from the effluvia of coal gas, there is, at present, considerable objection.

—Railway and Commercial Gazette.

CRICKETS EATEN AS FOOD.

The whole neighbourhood (of the city of Utah) swarms with crickets of an enormous size, having a body as large as a mouse, and extraordinarily long legs, which enable them to leap inconceivable distances. (p. 165.) The crickets are a serious nuisance, for the ground is alive with them; and they are not only destructive where they have their way, but the effluvium they emit is about as disgusting a sample of scent as any to be met Though they burrow in the earth, they spend almost all their time on the surface, and delight in climbing up tall grass and weeds, uttering a grinding chirp that sets one's teeth on edge, They constitute the principal food of the Utah Indian, who eats them raw and roasted, and also makes a sort of paste or jam, by boiling them to a cinder, then pounding them very fine, and mixing them with a wild fruit, called service berries.—Kelly's Across the Rocky Mountains, p. 168.

DATE SUGAR, OR "JAGERY."

Sugar is yielded by many species of palms, such as the invaluable cocoa-nut, the Arenga saccharifera, and Phænix sylvestris. Incisions are made into the trunk and other parts of the tree, from which the sap exudes in abundance, and is collected into vessels. It is then boiled down and forms a kind of sugar, said to be very good in its way, known as date sugar, or "jagery." Though not so much esteemed as the production of the sugar cane, it is, nevertheless, exported into England in large quantities from Bengal. Some years ago it was calculated by Dr. ROXBURGH, that 100,000 hundred weight of such sugar was annually made in Bengal, from the juice of one species of palm only Each tree yields annually from one hundred and twenty to two hundred and forty pints of the juice, which, on an average, makes about seven or eight pounds of good sugar, The inhabitants of the Indian Archipelago, derive the principal part of their sugar from the evaporated juice of the Arenga saccharifera, a small palm, replete with valuable properties. The jagery, while still warm and semi-fluid, is poured into cocoa-nut shells, and left to cool, when it forms a solid mass, and in this state is used by Singularly enough, jagery itself the natives.

seems to partake of the universally useful character of the trees from which it is procured. When mixed with lime, it forms a cement, which resists moisture and solar-heat, and is employed by the natives of Ceylon, as we use stucco. In this condition it is employed for flooring, and coating of columns; and as it is capable of a fine polish for imitating marble.—CHAMBERS'S Edinburgh Journal, vol. vii., p. 334.

SEIZURE OF UNWHOLESOME FOOD.

From the Times of October 14th, we extract the following list of articles of unwholesome food, seized by Mr. James Daw, as contained in the report presented to the Commissioners of Sewers for the city of London, including the three months ending 30th September, 1852:-

5 Live Cows diseased. 161 Carcasses of Beasts, Pigs, Calves, Sheep, and Lambs.

498 Quarters of Beefand of various joints Meat, weight 92 cwt. 1 qr. 5 lbs

614 Sundry articles of Meat. 12 Goats, Deer, and

Fawns. 2806 Various kinds of Poultry.

148 Salmon.

250 Dried Salmon. 1723 Lobsters.

118 Bushels of various small Shell Fish.

185 lbs. of Eels. 345 Gallons of shrimps weighing 18,712 Miscellaneous Fish

VEGETABLES.

36 Sacks of Peas. 7 Hampers of Water

Cresses. 2 ditto of Lettuces. 4 Baskets of Cherries.

Sinice the business in diseased meat became so notoriously established in connection with our large cities, and the fines consequent on the increased quantity seized have been practically observed to more than pay the salaries of the increased number of inspectors, we should have supposed that public attention would, if possible, have become enlightened upon the subject of the disease transmitted through the flesh of animals to the bodies of men. Unfortunately, however, whilst nearly every fatted animal is known to be more or less in a state of disease, especially as regards the liver, each one believes that he escapes the tainted portions in question, and is ready to inquire, in reply to the objections thrown out by Vegetarians on the subject, "What amount of unsound vegetable food is also sold in the markets?" The above may present a fair reply to the inquiry, as regards the city of London for three months; but when it is considered apart from the query, and in relation to the grave evils, the result of consuming diseased meat, that nearly every article of vegetable food in an unhealthy condition may at once be recognized by the senses of sight and smell, and that this is not commonly the case as regards the flesh of animals (the market inspectors in many cases only being able to judge by the absence of the usual amount of fat, and the lowness of the price), increased attention is surely due to this evil, as powerfully mischievous in deteriorating public health, even from those who most earnestly contend for the wisdom of slaughtering animals, and eating their flesh.

THE STOMACH AND GASTRIC JUICE.

I have already drawn your attention to the discerning power of the stomach, by which it determines the salubrity of food, and acts accordingly. But there is another attribute of this organ to which I would direct your thoughts, and that is—a power of calculating the exact wants of the body, and warning the nervous system that a sufficient quantity of food has been eaten. Food, you will understand, does not really nourish the body till it is converted into blood; so that within the first hour or half-hour, as it may be, the stomach, as it were, presents a receipt in full of all demands to the body in general, which is quite satisfactory; and the blood does not really receive its full requirements till four or five hours afterwards, when the digestive process is completed.

If the inner surface of the stomach be examined by a highly-magnifying power, it is seen to be covered with a dense net-work of blood-vessels, and a vast number of small holes are also observed in the intermediate spaces between the These holes are the openings of the little glands which throw out the gastric juice, the use of which, as you all know, is to dissolve the food after it has been received into the stomach. The dissolved matter we call chyme. The stomach is also furnished with a muscular covering, by the contractions of which, in a particular manner, the food is moved along, and is thus brought in contact with the gastric juice, which gradually dissolves it. Here I would particularly call your attention to an important fact connected with the gastric juice, and its formation. The quantity secreted is always just sufficient to dissolve as much food as the body requires; so that if the waste of the body within a certain time has been two pounds, and you choose to eat three pounds, there will be no gastric juice to dissolve the superfluous one pound. Hence you will unavoidably suffer from indigestion.—Dr. J. S. WIL-KINSON.

PRESERVED VEGETABLES.

Masson's method of preserving vegetables seems to be very effective, as applied to white and red cabbages, turnips, Brussels sprouts, and such like. The process, as conducted in France, The vegetables are dried at a is very simple. certain temperature (104 to 118 degrees Fahrenheit), sufficient to expel the moisture without imparting a burnt taste; and in this operation they lose nearly seven-eights of their original weight. The vegetables are then pressed forcibly into the form of cakes, and are kept in tinfoil till required for use. These vegetables require, when about to be eaten, rather more boiling than those in the ordinary state. Some of the Freuch ships of war are supplied with them, much to the satisfaction of their crews. Dr. LINDLEY has stated, on the authority of a distinguished officer in the Antarctic expedition under Sir James Ross, that although all the preserved meats used on that occasion were excellent, and there was not the slightest ground for any complaint of their quality, the crew became tired of the meat, but never of the vegetables. 'This should shew us," says Dr. LINDLEY, "that it is not sufficient to supply ships' crews with preserved meats, but that they should be supplied with vegetables also, the means of doing which is now afforded.'

Generally speaking, the flavour of preserved vegetables, whether prepared on Masson's or any other process, is fresher than that of the meats—especially in the case of those which abound in the saccharine principle, as beet, carrot, turnips, &c. The more farinaceous vegetables, such as green peas, do not preserve so well.—Chambers's Edinburgh Journal, New Series, No. 460.

"DANGERS OF THE HALF-FED."

People can well enough understand the dangers which surround those unhappy persons who are but half-fed. Every body knows and acknowledges that these poor creatures, in addition to all their other miseries, are more especially and peculiarly prone to disease, from the poverty and deficiency of their But there are tens of thousands of people, surrounded by all the luxuries of life, whose blood is just as poor and deficient as that of these unfortunates. These are they whose lives are, or have been, but one scene of excitement or mental exertion. These are they who lean upon their daily dose of wine as if it were a crutch, and cannot stand without it. These are they who live upon food of the most concentrated kind. These are they who eat, but are not strengthened; who sleep, but are not re-freshed. The vital principle is faint within them, and, like a fire that has burnt low, is easily extinguished.—Dr. Edward Johnson's Domestic Practice of Hydropathy, p. 53.

NATURE ALWAYS TRUE.

Nature understands no jesting: she is always true, always serious, always severe; she is always right, and the errors and faults are always those of man. I am certain that many an intellectual disease would find a wholesome remedy in the study of nature.—British Temperance Advocate.

HOPE.

The future is man's immemorial hymn:
In vain runs the present a-wasting;
To a golden goal in the distance dim
In life, in death, he is hasting.
The world grows old, and young, and old,
But the ancient story still bears to be told.

Hope smiles on the boy from the hour of his birth;
To the youth it gives bliss without limit;
It gleams for old age as a star on earth,

And the darkness of earth cannot dim it.

Its rays will gild even a fathomless gloom,

When the pilgrim of life lies down in the tomb.

Never deem it a Shibboleth phrase of the crowd, Never call it the dream of a rhymer;

The instinct of nature proclaims it aloud—
We are Destined for Something Sublimer.
This truth which the witness within reveals,
The purest worshipper deepliest feels.
—SCHILLER.
J. C. MANGAN.

ABD-EL-KADER.

The Presse, in the beginning of this month (Nov. 1852) in an article on Abd-el-Kader, extols his great sobriety, saying: "that he never eats flesh—he lives on rice, milk, bread, fruits, and vegetables. His companions smoke a great deal, but the religious dignity of the emir forbids this practice in him."

FALSE HUMILITY.

For many centuries in the world's history men were unable to draw an exact line between humiliation of the creature, and insult to the Creator. Forgetting how much of the divinity lives within us, they laboured studiously to degrade the human intellect, and ascribe its noblest efforts to the machinations of the devil. and have looked upon the efforts of the mind to free itself from the burden of prejudice and superstition, as the tortured workings of an unclean spirit. Happily for our race, God in his own wise purposes ever left amongst us a few men of strong faith and earnest purpose who did not see as others saw, nor "heed the voice of ages." Strong in their own belief, when grave heads cried "Impossible!" they answered, "It can be done," and later generations taking up the cry, faintly sung through the mists of futurity, "And it shall."—The Illustrated Exhibitor vol. i., p. 387.

ANIMAL HEAT IN THE HERBIVORA AND CARNIVORA.

In herbivorous animals the fuel used in the production of heat consists of sugar, starch, gum, and other ingredients of food, which do not contain nitrogen. In carnivorous animals, or those which live entirely upon flesh, the heat of their bodies is supported by the consumption of their own tissues. Hence it is that we see the hyena, pent up in the cage of a managerie, move continually from one side of the den to the other. These movements do not arise from an impatience of confinement, but from the necessity of sustaining the temperature of its body by the consumption of its tissues. Its continued motions accelerate the waste of its body, and introduce more oxygen into its system by the increased rapidity of its respirations.—Dr. LYON PLAY-FAIR.

PALM OIL.

In the year 1841, the enormous quantity of 168,528 hundred weight of palm-oil was imported into this country, and the consumption is probably greater at the present moment. It is obtained from a species of palm called the *Elais*. This substance is extensively employed in the manufacture of candles, which, however, have a disagreeable colour, though the light is pure and bright. It enters also largely into the composition of soap, and is used in immense quantities as a lubricant for machinery. Cocoa-nut oil is, strictly speaking, a palm-oil also; but it presents several distinct features from the substance known under that name. It is obtained principally by expressing the soft part of the nut, and is coming into extensive use for the tablelamp. What a remarkable sight the wax-palm mentioned by HUMBOLDT and MARTIUS must be, its trunk all covered over with a layer of wax exuded from the surface of the trunk, and in some cases thrown off in great scales by the leaves !—Chambers's Edinburgh Journal, vol. vii., p. 335.

FED CATTLE AND FORCED VEGETABLES.
All crammed poultry and fed cattle, and even

vegetables forced by hot-beds, tend more to putrefaction, and consequently are more unfit for human food, than those that are brought up in the natural manner.—Cheyne's Essay, p. 73.

MARGARET HUNTER.

MARGARET HUNTER, of Newcastle, died in 1753, aged 104. Her diet was mostly water and milk, having never drank more than two halfpints of malt liquor.—Primeval Diet of Man, p. 77.

THEN AND NOW.

Fifty years ago, says the Cleveland Herald, steamboats were unknown; and now there are 3,000 afloat on the American waters alone. In 1800 there was not a single railroad in the world; now there are 10,000 miles in the United States, and about 22,000 in America and England. Half a century ago it took some weeks to convey news from Washington to New Orleans; now not as many seconds as it then did weeks. Fifty years ago the most rapid printing-press was worked by hand power; now steam prints 20,000 papers an hour on a single press. "Now" is a great fellow, but will be much bigger half a century hence.—Manchester Guardian.

FLESH DIET ADVERSE TO MENTAL EFFORT.

The effects of animal diet are also evidently adverse to the exertions of genius, sentiment, and the more delicate feelings; and also to deep mental researches. This may be accounted for from the plethora and distension of the vessels, which is induced by animal diet, and the load which it lays on the digestive organs, and powers of the body, indicated by the indolence, dullness, and yawning, which a full meal of animal food almost always brings on. [To eat a large quantity of food, and that of the animal kind, destroys the powers of reason and of reflection, and renders the powers of the understanding more slow and heavy.—Theophrast. Philos, lib. 5]. Dogs of the chase that feed much on animal food, raw flesh particularly, lose their accuracy of scent. Perhaps this may be a cause why beasts of prey, in general, have no scent of the animals they pursue.-FALCONER, on Climate, b. v., ch. i., sec. i.

DOMESTIC HABITS OF OUR ANCESTORS.

ERASMUS, who visited England in the early part of the sixteenth century, gives a curious description of an English interior of the better class. The furniture was rough, the walls unplastered, but sometimes wainscoted, or hung with tapestry, and the floors covered with rushes which were not changed for months. The dogs and cats had free access to the eating rooms, and fragments of meat and bones were thrown to them, which they devoured amongst the rushes, leaving what they could not eat to rot there with the draining of beer-vessels and all manner of unmentionable abominations. There was nothing like refinement or elegance in the luxury of the higher ranks; the indulgences which their wealth permitted, consisted in rough and wasteful profusion. Salt beef and strong ale constituted the principal part of Queen Elizabeth's breakfast; and similar refreshments were served to her in bed for supper, at a series of entertainments given in York by the nobility in 1660, where each exhausted his invention in order to out-do the others. It was universally admitted that Lord Goring won the palm for the magnificence of his fancy. The description of this supper will give us a good idea of what was then thought magnificent; it consisted of four huge brawny pigs, piping hot, bitted and harnessed with ropes of sausages to a huge pudding in a bag, which served for a chariot.—

The Silent Revolution.

AVERAGE TIME OF DIGESTION.

The time taken to digest an ordinary meal, is about five hours:-remember, I do not speak of a "good dinner," for some of those are not digested in twelve hours. But if we assume five hours as a medium time, it will be clear to you that three meals a-day are as many as ought properly to be taken. The bulk of the Manchester people take breakfast at between eight and nine; dinner at one; and tea at six or seven in the evening, which, upon principle, I maintain to be right. Late dinners are bad; because, in the first place, they introduce a fourth meal, namely, a lunch; and, secondly, we are liable to eat too much. Drinking much liquid of any sort during meals, is very injurious to digestion. Sleep, immediately after eating, has also an injurious effect, as it tends to allow the digestive process to go on too quickly. When the food has remained in the stomach a sufficient time to be subjected to the action of the gastric juice, it passes on into the small intestine, where it is mixed with the bile and juice of the pancreas or sweetbread; after which, it obtains the name of chyle. The quantity of bile thrown into the intestines daily, is generally thought to be from fourteen to sixteen ounces. Its presence is of the greatest importance to the assimilation of food; but, besides that, the separation of the bile from the blood is one of the most vitally necessary processes taking place in the system, as it tends to purify it, and without such purification, the blood would act as a poison. The circulation through the liver is peculiar. To most parts of the body the blood is sent direct from the heart, and returns as directly to it; but in the case of the intestines, all the blood returning from them must pass through the liver before reaching the heart; so that what-ever has been taken up by the blood-vessels, either from the stomach or bowels, must necessarily pass through the liver; and this brings me to speak of spirit drinking.—Dr. J. S. WILKINSON.

NATURAL CLOTHING.

The clothing which grows from the bodies of animals is always suitable in quality and quantity to the climate and season under which they live. In hot climates the coat of quadrupeds is short and thin, but it thickens with increasing latitudes, and yields soft and abundant fleeces. At the poles it is externally shaggy and coarse, internally short and fine, as in the skin of the arctic bear How defensive is the fur of amphibious animals; the beaver, for example! How abundant and smooth upon birds are feathers, shutting up the heat of their warm blood, and opposing no resistance to the air through which they fly!

The birds of very cold regions have plumage almost as bulky as their bodies; and those who live much in the water have additionally both a defence of oil on the surface of the feathers, and the interstices of the ordinary plumage filled with delicate down—a bad conductor, which abounds particularly on the breast, as it, in swimming, first meets and divides the cold wave. Then there are animals with warm blood which live in the water—for example, the whale, seal, and walrus; but neither hair nor feathers oiled would have been a fit clothing for them; they, accordingly, derive protection from the cold water by the enormous amount of blubber or fat which surrounds them; it is a non-conductor.—Arnot.

INNOCENT FUN AND GOOD NATURE.

It is a fine talent, the pure talent for fun, especially when accompanied with good nature. It creates a little heaven around; it is not folly, but wisdom. It may be abused, and degenerate into buffoonery; so, also, may be abused any other gift that man is endowed with; but a genuine talent for pure, innocent fun, is a spirit of harmony, good humour, and sociality, that never fails to constitute the best part of a feast. How very sad, and palling, and cloying to the appetite is the richest and choicest banquet without it! How rich and luscious is even a dinner of herbs with it! Potatoes roasted in a lime-kiln, or in the hot ashes of a smithy, are luxuries to the young, the jolly, and the funny, on a rustic expedition, more especially if they have stolen the potatoes from a neighbouring field, and roasted them as they found them, without washing. And such a dinner is a finer reminiscence, in after-life, than the most exquisite banquet that the culinary arts of France or of Italy could produce.—Family Herald.

COLLEGE SMOKE.

According to the University Commissioners, a student's tobacco bill often amounts to forty pounds a year! No wonder that the fortunes of so many young men vanish in smoke,—Phonetic Journal.

THE ACTION OF POROUS STRATA ON WATER AND ORGANIC MATTER.

As an agent for purifying towns, the oxidation of organic matter is the most extraordinary, and we find the soil of towns which have been inhabited for centuries still possessing this remarkable power. St. Paul's churchyard may be looked upon as one of the oldest parts of London, yet the water from the wells around it is remarkably pure, and the drainage of the soil is such that there is very little of any salts of nitric acid in it. If the soil, says Dr. Smith, has such a power to decompose by oxidation, we want to know how it gets so much of its oxygen. We must, however, look to the air as the only source, and see how it can come from it. When water becomes deprived of oxygen, it very soon takes it up again, as may be proved by experiment. This shows us that as fast as the oxygen is consumed by the organic matter, it receives a fresh portion, conveyed to it by the porous soil. Several experiments of the following character were given, to show the filtering power of the soil:-A solution of peaty matter was made in ammonia; the solution was very dark, so that some colour was perceived through a film of only the twentieth part of an inch in thickness. This was filtered through sand, and came out perfectly clear and colourless. Organic matter dissolved in oil of vitriol was separated from it by a thickness of stratum of only four inches. A bottle of porter was, by the same process, deprived of nearly all its colour. The material of which this filter is made is of little importance; one of the best, according to Dr. SMITH, as far as cleansing the water is concerned. being of steel filings—oxide of iron, oxide of manganese, and powdered bricks, all answering equally well, This shows that the separation of the organic matter is due to some peculiar attraction of the surfaces of the porous mass presented to the fluid.—Proceedings of the British Association, 1850: Jameson's Journal, No. 98.

THE PYTHAGOREANS AND THE ESSENES.

Animal food and other stimulating diets, particularly in youth, do immense mischief; though by such slow degrees that the evil is scarcely perceptible. By eating food of an exciting description the current of life is precipitated and the passions are prematurely developed; the organs become old and decayed, when with a more natural diet they would be fresh, elastic, and healthy. Professor HUFELAND truly remarks :-- "The more slowly man grows, the later he attains to maturity, and the longer all his powers are in expanding, the longer will be the duration of his life; as the existence of a creature is lengthened in proportion to the time required for expansion. Everything, therefore, that hastens vital consumption, shortens life; and, consequently, the more intensive the vital action the shorter the life. If you would live long, live moderately, and avoid a stimulating, heating diet, such as a great deal of flesh, eggs, chocolate, wine, and spices." HUFELAND also tells us that, "The Pythagoreans who lived on a simple vegetable diet, afforded the most numerous instances of old age." JOSEPHUS says, "The Essenes, as we call a sect of ours, live the same kind of life as do those whom the Greeks call Pythagoreans. They are long-lived also; insomuch that many of them live above a hundred years, by means of their simplicity of diet and the regular course of their lives.—REYNOLDS'S Miscellany, No. 87.

A WORD TO THE INDOLENT.

What greater variety marks your existence than cheques the life of the sea-anemone? Does not one day float over you after another, just as the tide floats over it, and find you much the same, and leave you vegetating still? Are you more useful? What real service to others did you render yesterday? What tangible amount of occupation did you overtake in the 168 hours of which last week consisted? And what higher end have you in living than that polypus? You go through certain mechanical routines of rising, and dressing, and visiting, and dining, and going to sleep again; and are a little moved from your lethargy by the arrival of a friend, or the effort needed to write some note of ceremony. But as

it curtseys in the waves, and vibrates its exploring arms, and gorges some dainty medusa, the seaanemone goes through nearly the same round of pursuits and enjoyments with your intelligent and immortal self. Is this a life for a rational and responsible creature to lead?—James Hamilton, d.d.

POISON IN COLD FLESH.

An account is given in HUFELAND'S Journal, of nearly 500 out of 600 people, who attended a fête, at Andelfingen in the Canton of Zurich, in June 1839, being poisoned with cold roast veal and ham; and among this number 4 persons died.

BOVINE HEROES.

"Be not like dumb cattle driven, Be a hero in the strife."

LONGFELLOW has visited England, but he did not walk through London streets on a Smithfield market day, or one of the most beautiful images in the "Psalm of Life" would have been withheld from its painful and ludicrous associations. It is only in his native pastures, or on the roads fringed with sward, that the ox is an impersonation, of docile, stupid strength. In the thoroughfares of the most crowded city, at noontime of the busiest, gayest day, he is the maniac of the animal tribes. Here is a compressed specimen record of his exploits:—

On Monday afternoon, a bullock which had been purchased at Smithfield, and driven to Clare Market to be slaughtered, broke loose from its executioners, and charged the assembled multitude and chance passengers. In the course of an hour or so, it threw down two children, injuring them so severely that they had to be carried to the hospital; struck down a female, gashing her face, and laying her nose open, so that she was carried to the hospital in great agony; tossed a child to a considerable distance, so that it was injured by the fall; knocked down an old woman, propelling her to a distance of fifteen feet, so that her forehead was gashed; fell foul of a boy, and terribly injured his left thigh. This is the execution ascertained to have been done by the maddened animal in the course of a charge along the Strand and Fleet Street, through the crowds which throng that thoroughfare at mid-day,

When we add, for the information of incredulous country readers, that this sight may be witnessed on Monday, and frequently on Fridays, they will not wonder that the people who go to see Europa's ascent on a bull, should be so reluctant to part with Smithfield market. And provincial scholars will note, that the food and sports of the London populace are combined—an improvement on the "bread and games" of Rome, which were united only by a conjunction.—Nonconformist, Sept. 15, 1852.

VEGETARIAN DIET IN COLD CLIMATES.

* * The servants of the Hudson's Bay Company, are now finding out by experience, that although wheaten bread does not give them adequate support, bread composed of maize flour (which contains a large quantity of oily matter), answers every purpose; and that two pounds and a half of this flour is fully equal, or even superior, in

sustaining the capacity, both for muscular exertion, and for bearing cold, to the eight pounds of fat meat, which constitutes the usual allowance. We are inclined then, to believe, that a purely vegetable diet, if it contain a due proportion of oleaginous matter, is capable of maintaining the physical powers of the body at their highest natural elevation, even under exposure to the extreme of cold; and that there is no proof that an exclusively animal, or even a mixed diet, possesses any advantage in this respect, that is to say, when we are concerning ourselves with bodies of men, and not with individuals. * * Medico-Chirurgical Review. Art. Vegetarianism, No. xii. pp. 405-6.

SMITHFIELD A NUISANCE.

The Illustrated London News, after ridiculing the "unswerving constancy" with which some "members of the Corporation of London have defended and advocated Smithfield," says:-"The public at large, however, which strongly differs from these opinions, despite the persevering constancy with which they have been urged for nearly half a century, has decided that Smithfield Market is a nuisance, and one that shall be no longer borne. The Smithfield Market Removal Act was passed; and the grim consistency of the lovers of the Market was, it was supposed, utterly quelled. But it only slept. Deprived of their vested rights in the gigantic nuisance, the city corporation caused it to be indignantly declared in Parliament, that no inducement should tempt them to have anything whatever to do with any new market that was not in the densest part of the densest city in Europe. A merciful legislature, however, gave them six months to repent; and on the very last day of that six months, the city returned to its allegiance to King Dirt. ancient, a revered, and profitable nuisance was not to be readily given up; and, although the Act was passed expressly to abolish the gratuitous evils, and to mitigate the unavoidable nuisances, of a live cattle market, by having it removed from too dangerous proximity to human dwellings, yet the Market Committee of the City of London have determined to increase, rather than to abate, the nuisance, by placing it-with an accession of detestable, but unavoidable accompaniments-in the newest and most crowded suburbs they could find. In choosing the land which lies between Islington and Camden Town (known as Copenhagen-fields), they have acted precisely as if they had long successfully withstood an indictment for continuing an intolerable nuisance inside a man's house; but, having at last been beaten, had revengefully evaded the law, by removing it into his garden.

VEGETARIANISM, INDUSTRY, AND LONGEVITY. The most remarkable quality in the Florentine peasants is their industry; for, during the hottest weather, they toil all day without sleep, and seldom retire early to rest; yet, notwithstanding this fatigue, they live almost entirely on bread, fruits, pulse, and the common wine of the country; however, though their diet be light, and their bodily exertions almost perpetual, they commonly attain old age, especially in the neighbourhood of

Carreggi.—Letters from Italy, between 1792 and 1798.

LOSS OF STRENGTH.

The loss of our strength is much oftener occasioned by the vices of our youth, than by the ravages of age; it is early intemperance and licentiousness that consign to old age a worn-out constitution.—

SEIZURE OF "SLINK" MEAT.

On Friday afternoon, Inspector DALE, of the Salford police, met a number of "slink" butchers on their way to Cross Lane. He thought that there was some bad meat about, and followed the parties at some distance. He saw them enter the premises of the "Butchers' Arms" beer-house, Cross Lane, kept by TIMOTHY HENSHALL. DALE followed them into the back yard, and found the carcases of about 30 drowned sheep, and parts of the carcases of two drowned cows, all laid out, and cut up as for sale. There were private parties present, who were purchasing as well as the regular "dealers." The whole of the meat was at once seized, and assistance being got from the police office, the carcases were carried to the Salford Town Hall. The meat presented a shocking spectacle; the presence of the blood was shown in the livid colour of the flesh, and the wonder is that any one should be found so indifferent to appearances as to purchase such horrible and filthy stuff, in order to use it for There is no doubt, however, that a large portion of it had found buyers previous to DALE's arrival, attracted probably by the price, which for such meat averages 1½d. to 2d. per lb.! The carcases appear to have been brought from North Lancashire or Westmoreland, a large number of sheep and cattle having been drowned in that quarter, in consequence of the recent floods. The meat was destroyed at the Salford Town Hall, and the party on whose premises it was found, has been summoned to show, if he can, that it was not there for the purpose of being sold for human food, and little evidence, we think, will be needed to prove that it was wholly unfit even for the food of dogs .- Manchester Guardian, Jan. 5, 1853.

"CHEER UP."

Never go gloomily, man with a mind, Hope is a better companion than fear; Providence ever benignant and kind, Gives with a smile what you take with a tear; All will be right,

Look to the light;
Morning was ever the daughter of night;
All that was black, will be all that is bright,
Cheerily, cheerily then! cheer up.

Many a foe is a friend in disguise, Many a trouble a blessing most true, Helping the heart to be happy and wise, With love ever precious, and joys ever new!

> Stand in the van, Strike like a man!

This is the bravest and cleverest plan; Trusting in God while you do what you can. Cheerily, cheerily then! cheer up.

-From Hactenus, by M. F. TUPPER.

TRUTH AND FALSEHOOD.

Falsehood is the faint light which glimmering amid the darkness of the noisome fens, leads the unfortunate traveller to destruction. Truth is the radiant sun in Leo, when he has gained the zenith, and pours a flood of light upon the wanderer's path. Falsehood brings misfortune and misery in her train, like the spreading pestilence of the wind of the desert; but truth, like the odoriferous gales of summer, imparts health and vigour, while she administers pleasure and delight.—Phonetic Journal.

VITALITY.

Vitality is a power subject to laws such as govern other forces in the material world. For example, we can act upon the vitality of the finger by a blister or a hot iron, and can thus increase or

diminish its intensity.

The purpose for which this mysterious principle is implanted in the organism of an animal, is to protect the matter of which its parts are composed from the action of the chemical forces. Matter is placed under the dominion of chemical affinity, whose constant aim is to produce new changes. It has a great desire to effect the total destruction of the Organic kingdom of nature, by making it pass into the Inorganic kingdom. Vitality is, therefore, implanted in the animal organism to stand in antagonism to this power.—
Dr. LYON PLAYFAIR.

SIMPLE DIET AND HARD WORK.

My father worked two miles off at the Skateraw lime kilns; went away every morning before light, and came home after dark, having taken a piece of bread made of oatmeal, and a bottle of milk with him, the usual bread of barley and beans being too hard for his decaying teeth. This was for his day's subsistence. Yet upon such fare as that, he had the reputation, as I have since learned from those who worked with him, of being one of the best borers in the lime quarry.—Autobiography of a Working Man; by One who has Whistled at the Plough, p. 7.

THE PRESERVED MEAT QUESTION.

The many-headed public look out for "nine days' wonders," and speedily allow one wonder to obliterate the remembrance of that which preceded it. So it is with all newspaper topics, and so it has been in respect to the preserved meat question. We all know how great was the excitement at the commencement of the present year on this matter. Ships' accounts overhauled; Arctic stores re-examined; canisters opened and rejected; contracts inquired into; statements and counterstatements published; questionings of Admiralty officials in the two Houses of Parliament; reports published by committees; recommendations offered for future guidance; descriptions of the preserving processes at different establishments; all went the round of the newspapers, and then the topic was forgotten. It deserves to be held in remembrance, however, for the subject-matter is really important and valuable, in respect not only to the stores for shipping, but to the provisioning of large or small bodies of men under various exceptional circumstances.

A few of the simple laws of organic chemistry suffice to account for the speedy decay of dead animal substances, and for the methods whereby this decay is retarded or prevented. In organized substances, the chemical atoms combine in a very complex but unstable way; several such atoms group together to form a proximate principle, such as gluten, albumen, fibrin, etc.; and several of these combine to form a complete organic substance. The chemical rank-and-file, so to speak, form a battalion, and two or more battalions form the chemical army. But it is a law in chemistry, that the more complex a substance becomes, the less stable is its constitution, or the sooner it is affected by disturbing influences. Hence organic substances are more readily decomposed than inorganic. How striking, for instance, are the changes easily wrought in a few grains of They contain a kind of starch or fecula: this starch, in the process of malting, becomes converted into a kind of sugar; and from this malt-sugar or transformed starch, may be obtained ale or beer, gin or whiskey, and vinegar, by various processes of fermenting and distilling. The complex substance breaks up through very slight causes, and the simple elements readjust themselves into new groupings. The same occurs in animal, as in vegetable substances, but still more rapidly, as the former are more intricate in composition than the latter, and are held together by a weaker tie.—CHAMBERS'S Edinburgh Journal, No. 460. New Series.

LONGEVITY OF QUAKERS.

Quakerism is favourable to longevity, it seems. According to late English census returns, the average age attained by members of this peaceful sect in Great Britain is 51 years, 2 months, and 21 days. Half of the population of this country, as is seen by the same returns, die before reaching the age of 21, and the average duration of human life the world over is but 33 years; Quakers, therefore, live a third longer than the rest of us. The reasons are obvious enough; quakers are temperate and prudent, and seldom in a hurry, and never in a passion. Quakers, in the very midst of the week's business, on Wednesday morning, retire from the world, and spend an hour or two in silent meditation at the meetinghouse. Quakers are diligent; they help one another, and the fear of want does not corrode their minds. The journey of life to them is a walk of peaceful meditation. They neither suffer nor enjoy intensity, but preserve a composed demeanour always. Is it surprising that their days should be long in the land ?-National Intelligencer.

CHANGES IN THE FOOD OF ANIMALS.

That animal food is eaten, masticated, and digested by, and serves for the nourishment of, the human species, proves nothing at all. Horses, sheep, and oxen, are universally allowed to be herbivorous animals; and yet there are instances of their gradually quitting their usual aliment and learning to live upon flesh. A young woodpigeon, even, a species of bird which is universally known to feed upon anything rather than flesh, has, by dint of hunger, been brought to relish

flesh so as to refuse every other kind of sustenance, even grain, of which it is naturally so fond. Such changes, observes SPALLANZANI, will not excite the smallest degree of surprise in those who know that, of the various kinds of food used by man and animals, the gelatinous part supplies the nutriment, and that this exists alike in vegetables and animals. Dissertation iv.—RITSON'S Abstinence from Animal Food, pp. 46, 7.

SAVING OF SEWAGE MATTERS IN TOWNS.

We find the following valuable remarks upon this subject, in the Report of the Exhibition and Annual Meeting of the Yorkshire Agricultural

Society, at Sheffield, in August last.

Mr. WHITE, of London, said, he should call attention to what appeared to him to be the first question of the day; and from his remarks, he should leave gentlemen to draw their own deductions. The question he referred to was that of the saving of sewage matters in towns. He had been engaged in a number of experiments of sewage water upon pure, washed sand, and he could assure the meeting, that, by the employment of this sewage, they need not to fear such a thing as laid corn; but, on the contrary, the crop would be equal, if not better than any yet imported from that highly favoured country, Tuscany. He had obtained, experimentally, a small quantity of the corn which he had the honour of exhibiting at Lewes, during the Royal Agricultural Society's show, the extraordinary effects of which he was now prepared to show. The grosser matter was precipitated from the sewage by means of a proper chemical agent, simple in character and inexpensive. Sewage water, after being exposed to the action of this powder, or chemical agent, for a few minutes, presented every appearance of clear water, and decidedly was perfectly as pure. Upon an analysis, it was found that 200 tons of this sewage water contained as much Peruvian guano (they might call it by that name, or by that of British guano), as three cwt. Sewage water had been found to contain another element, which rendered it best suited for the assimilation of the plants. This was an extraordinary fact; nevertheless it was true, and he should be able to verify the truth of it, by producing the grain on the table of the Royal Agricultural Society's show, in Windsor square. (Applause.) — Sheffield Free Press, Aug. 7, 1852.

CONSUMPTION OF FLESH REPULSIVE.

At Zwartkops river, where we were now arrived, and intended to pass the night, we found two farmers had got in before us, who were come thither in order to get salt, and hunt. Indeed, they had already shot several heads of game, which they had hung up in large slips and shreds on the bushes, waggons and fences, in order to dry it in the sun. From this flesh there was diffused round about the spot, not only a crude and rank smell; but, likewise, a putrid stench, from such parts of it as had arrived at the state of putrefaction; and the farmer's wives and children, together with the Hottentots who had accompanied them, were employed, some in feasting upon it, others in sleeping, and others again

in scaring away a great number of birds of prey, which hovered round about them, and over their heads, in order to steal the flesh. This horrid spectacle, of so many carnivorous human creatures, awakened in me a lively remembrance of the cannibals in New Zealand, and had very nearly taken away our appetites for a meat supper, so that we resolved to bear with our hunger that night as well as we could.—Sparrman's Voyage to the Cape of Good Hope, ii. 12.

THE LIFE OF A BIRD IN LONDON.

It may be curious to note the effect of a London life on birds. In the course of some inquiries made by certain gentlemen, one of whom was Professor OWEN, a slaughterman was questioned, who was also a bird-fancier. He had lived in Bear-yard, near Clare-Market, exposed to the combined effluvia from a slaughter-house and a tripe factory. He particularly noted, as having a fatal influence on the birds, the stench raised by boiling down the fat from the tripe offal. He said, "You may hang the cage out of the garret window in any house round Bear-yard, and if it be a fresh bird, it will be dead in a week." He had previously lived, for a time, in the same neighbourhood, in a room over the Portugal-street burial ground. That place was equally fatal to his birds. He had removed to Vere-street, Clare-Market, beyond the smells from those two places, and he was able to keep his birds. In town, however, the ordinary birds did not usually live more than eighteen months; in cages in the country, they would live nine years or more, on the same food. When he particularly wished to preserve a pet bird, he sent it now and then into the country for a change of air.—DICKENS'S Household Words.

PHYSIOLOGICAL PHENOMENA.

The excretions from the lungs, skin, kidneys, and alimentary canal of the Vegetarian are far less offensive than those of the meat-feeder, and the breath, perspirations, etc., of the former are infinitely less disagreeable than those arising from the bodies of the latter. The more heating and exciting the diet, the more rapid the changes in the relative proportions and conditions of the solids and fluids take place—the more rapidly then ossification is accelerated, the great process' of decay, the solid meat food becoming dry, inelastic, and unyielding. Constipation is almost unknown to the Vegetarian; the necessary clearance of the body, so essential to health, is effected regularly and with ease, the passage is unaccompanied by exertion or straining, for the simple reason that vegetable food, neither becomes so hard, dry, and substantial as flesh diet. Each process of unnatural exertion in performing the necessary function of existence, is a step towards decay, and brings the structure nearer to its final destination; and the more changes are accelerated by stimulating food or other means, which increase the quickness of respiration, the sooner does old age, decrepitude, and decay overtake us. Flesh is of a more stimulating and heating nature, it causes a more rapid and fuller pulse, a hotter skin, and accelerates all the vital functions of the body, causes a greater exhaustion

of the vital powers of the organs, and wears out the human constitution considerably faster than a proper vegetable diet. "Hence," says Dr. Graham, in his lectures, "great longevity is never found amongst those tribes and portions of the human family who subsist principally or entirely on meat."—Reynolds' Miscellany, No. 79.

CHARRED VEGETABLE REFUSE.

Improvements in horticultural science are continually teaching us independence of animal produce. "The great advantage of employing refuse which has been submitted to this process in the cultivation of plants, is now pretty well known. A simple way of charring the vegetable refuse of a garden, is this: - Take a few dry faggots, mixed with dry straw, and set up for a centre; around these build up the rubbish, placing the chippings of wood, etc., next the faggots and the greener parts, together with tree prunings, near the outside. Around this, build with sawdust, or green turf, leaving an avenue for lighting the fire. Around this, build with sawdust, or green When properly lighted, the hole at the top is closed by degrees, and holes are made lower down the heap, which are in their turn closed up, as the fire draws down, and this is continued to the bottom of the heap. When all is charred, the holes may be all stopped, and additional covering laid on, to prevent entirely the access of air. In a few days the heap may be opened, and the material will be ready for use; the larger parts for draining flower-pots; the smaller for applying on the ground."—Annals of Horticulture, vol. i, p. 575.

PHILOSOPHY AND DIET.

Dr. Johnston, in his work on Conchology, just published, introduces a laughable anecdote from the pen of Sir Walter Scott. "The chemical philosophers, Drs. BLACK and HUTTON, discoursing together upon the folly of abstaining from feeding on the testaceous creatures of the land, while those of the sea were considered as delicacies, at length determined that a gastronomic experiment should be made on snails. The snails were procured, dieted for a time, then stewed. A hnge dish was placed before them; but philosophers are but men after all; and the stomachs of both the doctors began to revolt against the proposed experiment. Nevertheless, if they looked with disgust on the snails, they retained their awe for each other; so that each, conceiving the symptoms of internal revolt peculiar to himself, began with infinite exertion, to swallow, in very small quantities, the mess which he internally Dr. Black, at length, 'showed the white feather,' but in a very delicate manner, as if to sound the opinion of his mess-mate. 'Doctor, do you not think they taste a little—a very little, green?' 'Green, indeed; tak' them awa', tak' them awa', vociferated Dr. HUTTON, starting up from the table, and giving full vent to his feelings of abhorrence. And so ended all hopes of introducing snails into the modern cuisine; and thus philosophy can no more cure a nausea than honour can set a broken limb."

PROPOSED SITE OF THE NEW SMITHFIELD. That part of the Marquis CAMDEN'S property which has thus been threatened with invasion, forms one of the handsomest suburbs of the metropolis. It joins the Regent's Park to the projected new Finsbury Park by means of a broad road flanked with picturesque detached residences. It consists entirely of handsome villas, which can never be converted into shops, or such edifices as are requisite near the boundaries of a live cattle market. The Islington limit of the proposed site is nearly as densely populated as the immediate neighbourhood of Smithfield is, and so closely do some of the new houses press upon it, that they must be pulled down to afford sufficient space. To show the tendencies of the district, it is only necessary to state that every foot of the ground to be bought by the City Market Commission has been already planned out to be covered with ornamental habitations of the best class; and one of the first steps of the Commission was to offer to the architect who had made the plan, a compensation of £3,000 for the loss of his job. Copenhagen-fields is under two miles of direct distance from Smithfield; consequently, in order to reach it, cattle will be driven as dangerously through the streets, and the accumulation of sewage will have to pass under them, as heretofore. To crown all, that indispensable element, water, is so scarce that the present inhabitants complain of limited supplies. In short, to place a new metropolitan cattle market in Copenhagen-fields will be utterly to evade the intention of the Smithfield Removal Bill, and to intensify the nuisance which the City magnates have ever so zealously and so successfully cherished and preserved.

Happily, to every step in the completion of this gigantic mistake the consent of a Secretary of State is necessary. That has fortunately only been given to the first step. Let us hope that it will be so far withheld as to strangle further active proceedings in the matter; and by causing the new market to be removed to a more distant and less deleterious site, close the History of a Nuisance.—Illustrated London News, Aug. 28th, 1852.

WINE AND DIGESTION.

That wine can assist digestion, when taken with or immediately after food, is really, when one comes to reflect upon it, a supposition so gross and inconsistent, that one cannot help suddenly stopping in the course of one's reflection, in order to express astonishment at the extraordinary force of prejudice. Now these same medical authorities (but they are fewer than formerly, thanks to the temperance movement) who tell us that wine assists digestion, also inform us that stomach-digestion consists in the chemical influence of the gastric juice upon the food. ever, therefore, assists digestion, can only do so by urging the stomach to pour out the gastric juice in greater abundance than it would otherwise do. But then, again, we are told by these same authorities, that nothing can induce the stomach, under any circumstances, to secrete gastric juice, excepting matters which are solid, or capable of becoming solid in the stomach! The two doctrines, therefore, that wine can assist digestion, and that solids are the only substances

capable of stimulating the stomach to pour out its juice, clearly involve a positive contradiction. But, besides all this, it has been proved that brandy, taken into the stomach while that organ is in the very act of secreting its juice, absolutely arrests the process, and causes the stomach to cease from secreting!—Dr. Ed. Johnson.

COMPARATIVE ADVANTAGE OF AGRICULTURE AND PASTURAGE.

"In the savage state," says Dr. DARWIN, "where men live solely by hunting, I was informed by Dr. FRANKLIN, that there was seldom more than one family in a circle of five miles diameter: which in a state of pasturage, would support some hundreds of people, and in a state of agriculture many thousands. The art of feeding mankind on so small a grain as wheat, which seems to have been discovered in Egypt, by the immortal name of CERES, shewed greater ingenuity than feeding them with the large roots of potatoes, which seems to have been a discovery of ill-fated Mexico. This greater production of food by agriculture than by pasturage, shews that a nation, nourished by animal food, will be less numerous than if nourished by vegetable; and the former will therefore be liable, if they are engaged in war, to be conquered by the latter. The great production of human nourishment by agriculture and pasturage, evinces the advantage of society over the savage state; as the number of mankind becomes increased a thousand fold by the acts of agriculture and pasturage; and their happiness is probably, under good government, improved in as great a proportion, as they become liberated from the hourly fear of beasts of prey, from the daily fear of famine, and of the occasional incursions of their cannibal neighbours. But pasturage cannot exist without property, both in the soil, and the herds which it nurtures; and for the invention of arts, and production of tools necessary to agriculture, some must think, and others labour; and as the efforts of some will be crowned with greater success than those of others, an inequality in the ranks of society must succeed; but this inequality of mankind, in the present state of the world, is too great for the purposes of producing the greatest quantity of human nourishment, and the greatest sum of human happiness; there should be no slavery at one end of the chain of society, and no despotism at the other. By the future improvements of human reason, such governments may possibly hereafter be established, as may a hundred-fold increase the numbers of mankind, and a thousandfold their happiness."-Zoonomia, vol. ii., p. 670, 4to, edit.

FIRE.

What a thing Fire must have been to the primitive man the first time it flashed upon him! Say that he kept watch over his people; that at the chilliest hour of the night, just before sunrise, he noticed how a dry stick grew warm, when rubbed against his club; that he rubbed them again, more strongly still, and it became hot; at it again, with the wonder of a child, and the strength of twenty men, he flung it down, for it scorched his

hand; yet he could not choose but try again, and it smoked; again and again, quicker and quicker, longer and longer he pursued the wild experiment, until it burst into flame, and the sun arose in the east:-What were the fire upon the brand but the blessed sun, come down to dwell with him and his? It is surely not impossible to feel how. in the absence of science, with the presence of only an incalculably small amount of experience, in an intellect far more observative than analytical, and a young soul, capable of little more than wonder and love, the worship of the Sun and Fire might arise; and, once risen on a national and continental heart, it could never set until the fulness of a better time were come. Christianity herself, the reconciling genius of the world, ashamed to draw upon the memory of that old faith; for she lifts up her Prince of Peace to the homage of the nations, under the image of the Zoroastian God; - "The Sun of Righteonsness with healing in His Beams."-North British Review.

BURNS AND THE WOUNDED HARE.

"Honest Jamie Thomson, who shot the hare because she browsed with her companions on his father's 'wheat braird,' had no idea he was pulling down such a burst of indignation on his head as this letter with the poem which it enclosed expressed."—ALAN CUNNINGHAM. * * I have just put the last hand to a little poem which I think will be something to your taste. One morning lately, as I was out pretty early in the fields, sowing some grass seeds, I heard the burst of a shot from a neighbouring plantation, and presently a poor little wounded hare came crippling by me. You will guess my indignation at the inhuman fellow, who could shoot a hare at this season, when all of them have young ones. Indeed there is something in that business of destroying for our sport individuals in the animal creation that do not injure us materially, which I could never reconcile to my ideas of virtue.—ROBT. BURNS, Correspondence.

ON SEEING A WOUNDED HARE LIMP BY ME WHICH A FELLOW HAD JUST SHOT.

Inhuman man! curse on thy barb'rous art, And blasted be thy murder-aiming eye; May never pity soothe' thee with a sigh, Nor ever pleasure glad thy cruel heart.

Go live, poor wanderer of the wood and field!
The bitter little that of life remains:
No more the thickening brakes and verdant
plains

To thee shall home, or food, or pastime yield.

Seek mangled wretch, some place of wonted rest, No more of rest, but now thy dying bed! The sheltering rushes whistling o'er thy head, The cold earth with thy bloody bosom prest.

Oft as by winding Nith, I, musing wait

The sober eve, or hail the cheerful dawn;

I'll miss thee sporting o'er the dewy lawn,

And curse the ruffian's aim, and mourn thy
hapless fate.

ROB. BURNS.

ERROR SLOWLY ERADICATED.

Who, that understands human nature, does not know that old associations are not broken up in a moment; that to minds, plunged in a midnight of error, truth must gradually open, like the dawning day; that old ideas, which we wish to banish, will adhere to the old words to which they were formerly attached; and that the sudden and entire eradication of long-rooted errors, would be the equivalent to the creation of a new intellect.—DR. CHANNING.

THE RIVAL POWERS.

The object of vitality is to sustain and increase the mass of the body in which it resides; the object of the chemical forces is to destroy and waste that body. Vitality resides in every part of the fortress it has to defend; the chemical forces are encamped in the atmosphere which every where surrounds it. In fact, the chemical power is the gas oxygen, one of the principal constituents of common air; and its affinity for the elements of organic matter is so great, that it constantly endeavours to destroy it.

The whole life of an animal consists in a conflict of these rival powers—in the endeavour of vitality to sustain and increase—in that of chemical affinity to waste and destroy. In health, vitality possesses the ascendancy, and modifies the destructive efforts of the chemical powers. Disease, on the other hand, is a temporary conquest of the chemical over the vital forces; while death is the victory of the former, and annihilation of the latter.—Dr. Lyon Playfair.

FOOD FROM THE PALMS.

Of a different kind of use is the great "cabbage palm" the Oreodoxa oleracea, according to Dr. ROYLE. The large green top of the trunk of this palm is eaten, both raw and cooked, in the West Îndies, where it is considered a great delicacy, an expression which is doubly correct. The unexpanded terminal bud of the cocoa palm is also a very choice article of food; but it has been stated that the trees die if it is removed. The Maurilia vinifera, a gorgeous palm, sometimes a hundred and thirty feet high, besides yielding ropes, and oars, and a pleasant acidulous wine, contains within its fruit a pulpy mass, which, when prepared with sugar, forms a sort of preserve named "sajetta," so highly esteemed as to sell for one hundred and sixty reals the pound. MARTIUS mentions the curious circumstance that a certain number of these noble palms forms the marriage portion of a bride, among the nations where the tree grows, and is by no means a despicable dowry.—Chambers's Edinburgh Journal, vol. vii., p. 335.

VEGETARIAN DIET FAVOURABLE TO HEALTH. A genuine and constant vigour of the body is the effect of health, which is much better preserved by an herbaceous, aqueous, sparing, and tender diet, than by one that is fleshy, vinous, unctuous, hard, and in too great abundance. A healthy body, with a mind clear, and accustomed to suppress dangerous inclinations, and to conquer unreasonable passions, produces true courage. We therefore find among the ancients, some abste-

mious people, and nations, who lived wholly on the productions of the earth, have been very great warriors. The frugality and discipline of PYTHAGORAS did not prevent any of his learned followers from being very strong and valorous. Epanimondas, the Theban, so much extolled for his civil and military virtue, and his adherence to the Pythagorean manner of living, is an instance.—(Diod. Except. I. vi. Nep. vita, Epam. Athen. x. 4.) Accounts of many other men not less eminent for their great actions, than for their strict temperance, are to be found in the histories of Greece and Rome,—The Primeval Diet of Man.

MRS. BENTON.

A correspondent of the Gateshead Observer, gives some interesting particulars of a late visit to MRS. BENTON, at the hamlet of Elton, near Stockton, who died a fortnight since in-as the correspondent thinks—her one hundred and twenty-third year! "I was surprised," he says, "to find, that in sight, hearing, and memory, MRS. BENTON had evidently failed but very little, and that although her cheeks were deeply sunken, and her skin much withered, and her form was bent almost double, still, there was so much of buoyancy in her manner as to denote an ordinary degree of cheerfulness. She had beautifully white hair, and rather a full developed forehead, and she was evidently the remains of one that had been a thoroughly robust individual. Her maiden name was Lodge, and the salubrious atmosphere of Cockfield was the first that her lungs inhaled. She never went to school, but the principal occupation of her youth was to watch sheep on Cockfield Fell, and she was occasionally engaged in the plantations, peeling oak-bark for the tanners. As a shepherdess she grew up to womanhood. Her diet was simple—few, if any, of the articles of foreign import, but plenty of milk and butter. The dress that she wore in youth, did not constrain her person into an unnatural shape, as in cases of modern "pride or folly"; for she wore no torturing stays, but an easily fitting woollen jacket; and "people had far less of pride," said MRS. BENTON, "when I was a young woman, than they have in these times." -Nonconformist, Jan. 26, 1853.

THE FEEDING OF CHILDREN.

Children should be fed plainly, at regular and equal, measured periods, and utterly without any sort of device to give any unnatural piquancy to the food.

At the age of one year and-a-half or two years, all ordinary sorts of well-boiled garden vegetables, and potato, may be given at dinner instead of pudding, or in addition to pudding.

In the case of children having more or less of the scrofulous diathesis; that is to say, of ninetenths of all English children—I am perfectly certain from personal observation, that the established practice of ordering such children to eat plentifully of lean meat, is an injurious practice, and one which experience does not justify. Such children, I am quite sure, do best on a purely vegetable and farinaceous diet, with, perhaps, the single exception of milk.

But the one grand object, in the feeding of children, is to see that they do not eat too much.

—Dr. Edw. Johnson.

RESPIRATION.

" Man, when confined to animal food," says LIEBIG, "respires like the carnivora at the expense of the matters produced by the metainorphosis of organized tissues, and just as the lion, tiger, and hyena, in the cages of a menagerie are compelled to accelerate the waste of organized tissues by incessant motion, in order to furnish the matter necessary for respiration; as the savage for the very same object is forced to make the most laborious exertions, and go through a vast amount of muscular exercise. He is compelled to consume force merely in order to supply matter for respiration." LIEBIG's observation is fully confirmed by the experiment we before mentioned made by Dr. FYFE and by Mr. SPALDING. The latter gentleman was a diver, and found that he consumed more atmospheric oxygen in his diving-bell, when he had either used a diet of animal food or drunk spirituous liquors. -REYNOLDS'S Miscellany, No. 79.

OVER-EATING.

There is a well-authenticated case on record, of a Hindoo who could eat an entire sheep. in some degree renders probable an anecdote I once read, of two gluttons in the time of Queen Elizabeth, who were pitted against each other, and finally left off, when one was two turkeys and a leg of mutton a-head of the other. You may laugh at this: but I must tell you that you all eat too much. Eating is really one of the most agreeable occupations I know of. The most frequent cause of our over-eating, is—the variety of dishes with which we are presented at table. It has been said—and with some truth—that God created the food, but his satanic majesty sent Now let us just analyse shortly the component parts of a good dinner: soup is first brought in, of which every one, perhaps, partakes; that is followed by fish, it may be of different sorts; and after a good lump has been consumed, together with bread or potatoes, and a sufficiency of appropriate sauces, the guests begin to feel comfortable, and think that they have made a good beginning. Now, I maintain that, if the majority of those who take soup and fish, were at that stage of the proceeding to cry "hold-enough," and then and there leave the table, they would feel sufficiently dined. But these dishes I have mentioned, are a mere prelude to the more substantial solids—to the venison, the beef, the mutton, the fowls, &c., with their array of accompaniments, in the shape of vegetables, rich sauces, wines, and malt liquors. Nor are we yet finished: for the pudding, tart, and game, have yet to come in, with all their appropriate accompaniments; and these are followed by the dessert and the wines, with which we must continue to fill the already much overloaded stomach for the space of two hours, or it is thought that we do not do justice to hospitality. That all this stuffing does no permanent harm to the majority, is evidenced by the fact that such good dinners are

given and eaten every day, and that the custom continues in full force. Now, really, it may be said, that so long as people feel no harm, medical men should not croak: but you must keep in view that it is by this mode of proceeding that stomachs are ruined.—Dr. J. S. WILKINSON.

SOCIAL PROGRESS.

What has been done, under some aspects, may no doubt be regarded as but the "earnest of our inheritance." We are only on the confines of We are only on the confines of the land of promise. The Anakin of rotten bones. stagnant pools, dirty puddles, airless dwellings, of British ignorance, and of worse than brutish drunkenness, possess many a strong-hold, and many a league of land. They are not to be dislodged without a vigorous and perserving onslaught. But their doom is written in heaven; and as surely as we have faith in God, his laws, his government, and, under God, use the reason and the instruments his providence has furnished, so surely may we count on the attainment of a final ejection from our country of the foulest evils that have tyrannised there. The call obviously is to greater energy in the direction of every social advance. If a pig's dwelling incommodes, let it be removed; if a gutter sends forth its diseasebearing vapour, let it be covered and concealed; if a neighbourhood is a condensed congeries of vice, ignorance, and crime, in all kindness and mercy let it be visited and taught; and if a public-house fountain of spirituous ruin can be shut, let it be done by what hands soever that are willing to aid. He who brings more water, purer and cheaper, helps England's sanitary salvation; he who teaches a "beggar's brat" some useful knowledge, from the alphabet to the grace of immortality, aids the march of mind-power; and he who lifts a drunkard for ever out of the mire, or prevents from falling thereinto, is a friend of the anti-drunkenness movement. So that antagonism of "the dog in the manger" type can never possibly arise in this reformation career—a career where the unselfish love of kind, of country, and of home, mingles in the threefold activity which gives character and name to the Social Progress of our day—the sanitary, educational, and temperance reformation of the people. -The Scottish Review.

KINDNESS IN LITTLE THINGS.

The sunshine of life is made up of very little beams that are bright all the time. In the nursery, on the play-ground, and in the schoolroom, there is room all the time for little acts of kindness, that cost nothing, but are worth more than gold or silver. To give up something, where giving up will prevent unhappiness-to yield, when persisting will chafe and fret others -to go a little around, rather than come against another-to take an ill word or a cross look, rather than resent or return it: these are the ways in which clouds and storms are kept off, and a pleasant smiling sunshine secured even in the humble home, among very poor people, as in families in higher stations. Much that we term the miseries of life would be avoided by adopting this rule of conduct.—Preston Guardian.

SUPERIORITY OF MORAL COURAGE.

The martyr to humanity, to freedom, or religion; the unshrinking adherent of despised and deserted truth, who alone, unsupported, and scorned, with no crowd to infuse into him courage, no variety of effort, or resistance, to rouse and nourish energy, still yields himself calmly, resolutely, with invincible philanthropy, to bear prolonged and exquisite suffering, which one retracting word might remove—such a man is as superior to the warrior, as the tranquil and boundless heavens above us, to the low earth we tread beneath our feet.—Channing.

WHAT PLANTS LIVE UPON.

When the chemical power, oxygen, succeeds in effecting a waste of the body, it converts it into the elements from whence it sprung—into carbonic acid, water, and ammonia. There are indeed intermediate compounds formed, but these are the final products of the decay of the body or of its parts; and they are the very substances upon which plants live; so that decay and death thus become the source of life.

—DR. LYON PLAYFAIR.

EPHRAIM PRATT.

EPHRAIM PRATT, of Shutesbury, who died in 1804, at the age of one hundred and sixteen years, took no animal food for forty years, and yet he could mow a "good swarth" almost to the hour of his death.—Library of Health.

EXTRACT FROM THE MEMOIRS OF DR. CHANNING.

The same gentle and kind disposition manifested itself in his treatment of animals, as, in a letter written soon after leaving college, he thus himself declares: "Thanks to my stars, I can say I have never killed a bird. I would not crush the meanest insect which crawls upon the ground. They have the same right to live that I have, they received it from the same father, and I will not mar the works of God by wanton cruelty. I can remember an accident in my childhood, which has given a turn to my whole life and I found a nest of birds in my father's field, which held four young ones. They had no down when I first discovered them. They opened their little mouths as if they were hungry, and I gave them some crumbs which were in my pocket. Every day I returned to feed them. As soon as school was done, I would run home for some bread, and sit by the nest to see them eat, for an hour at a time. They were now feathered, and almost ready to fly. When I came one morning, I found them all cut up into quarters. The grass round the nest was red with blood. Their little limbs were raw and The mother was on a tree, and the father on the wall, mourning for their young. I cried myself, for I was a child. I thought, too, that the parents looked on me as the author of their miseries, and this made me still more un-I wanted to undeceive them. wanted to sympathize with and comfort them. When I left the field, they followed me with their eyes, and with mournful reproaches.

was too young and too sincere in my grief to make any apostrophies. But I can never forget my feelings. The impression will never be worn away, nor can I ever cease to abhor every species of inhumanity towards inferior animals."

In connection with this letter, and as illustrating his sympathy with the lower creation, it is remembered that he reared, while quite young, a brood of young chickens, devoting himself to them with the tenderest care; and that once, seeing in a trap some rats which were to be drowned, he was so much affected by their evident distress, that he opened the door and let them go.—Memoir of W. E. CHANNING, pp. 27, 28.

VALUE OF ROOKS.

In a statement some time ago in one of the London Pioneers, we found a calculation of what was required in one season by one hundred rooks. It appears from that, that one pound of food is required by each per week, and ninetenths consists of worms and insects. In one season then, one hundred rooks destroy 4708 pounds of worms, insects, and larvæ. After such a statement, methinks men would be cautious (in spring at any rate) how they destroy so great a help.—The Gardener.

THE BRAZILIANS.

The Brazilians, when first discovered by the Europeans, lived the most natural original lives of mankind, so frequently described in ancient countries, before laws, or property, or arts, made entrance among them; they lived without labour, farther than for their necessary food, by gathering fruits, herbs, and plants; they knew no drink but water; and were not tempted to eat or drink beyond their common thirst or appetite.—SIR JOHN SINCLAIR'S Code of Health, vol. iv., p. 333.

THE ABATTOIRS OF PARIS.

Previous to the year 1818, Paris was subject to the nuisance, which still exists to a great extent in London and other towns, of having beasts intended for slaughter driven through crowded streets, to the great danger of the passengers. But by an edict of Napoleon, in 1810, public slaughter-houses were ordered to be erected on the banks of the Seine. These buildings, which were completed in 1818, are five in number, and of very large dimensions. They are placed three on the right, and two on the left, bank of the In the slaughter-rooms, which are of stone, and in the ox and sheep pens, every attention is paid to cleanliness, and all the latest mechanical improvements have been introduced. Each butcher has separate stalls and conveniences for forage, and pays a certain fixed price for the accommodation and attendance of the labourers of the establishment. These annual payments from the butchers of Paris average a very large sum. In 1824, they amounted to £40,000. The erection of similar establishments in the least populous suburbs of London would be a most beneficial measure for the public health and comfort, when we take into consideration that more than 2,000,000 head of livestock are annually slaughtered in this great captital.—(Duluaye, Hist. de Paris, tom. ix.)— Johnson's Farmers' Encyclopedia, p. 1.

THE PROTECTING POWER OF PEACE PRINCIPLES.

The principles of peace as a protection and defence are equal to any enemy or emergency. They are a safe retreat in "extreme cases." They carried WILLIAM PENN through as extreme a case as any Christian nation can fear to get into. Armed with these divine principles—trusting to no Egyptian reeds of steel, no mailed arm of flesh he came among the red savages, whose bare breasts had been scarred in their long and bloody wars with the Puritans of New England, and the Long Knives of Maryland and Virginia. memory of burnt wigwams, and the cries of their children as they were thrust into the flames on the bayonets of professing Christians, were fresh in their hearts. Among their painted chieftains stood many a Logan, sombre, stern, with longbrooding revenge rankling in his bosom. PENN came among them from the land of their deadliest foes; he spoke their language, and his face was pale like theirs. But he came with peace in his eves and peace on his lips. He took hold of their rough red hands, and called them brethren; and their strong hearts grew soft at his words. There they burnished the silver cane of friendship bright, for the music of the good man's voice was peace. And their old men called him father, and their children and their children's children called him father. No oaths were used at that covenant of peace, and none were broken.-Phonetic Journal.

POISONOUS FISHES.

The mussel has most frequently given rise to these effects, which consist of uneasiness or pain in the region of the stomach and bowels, nausea, vomiting, heat, and obstruction of the throat, difficult breathing, numbness of the mouth and extremities, great debility of the whole body, &c. A peculiar eruption, resembling nettle rash, is sometimes the result. * * * In the West Indies and other tropical countries, many fishes are enumerated as poisonous; such as the yellow-billed sprat, Clupea thyrsa, the baraconda, Perca major; the sword-fish, Xiphias gladius, &c.—Dr. DAVIDSON'S Treatise on Diet, p. 374.

THE BORDERERS.

So story relates, that a certain Northumbrian chapman, in the exercise of his calling during these troublous times, came to lodge for the night in a popular inn, considerably to the north of the Tweed. He was well aware that a discovery of his country might bring him into distress with the fiery gossips of the town, gathered in their place of usual rendezvous to discuss the news of the day; and he tried hard to remain unknown. Inquisitive looks were cast on him, silent guesses were made as to the whereabouts of the stranger; sundry attempts were put forth to draw him into conversation, which might bring out his secret—till at length

mine host, with more curiosity than courtesy to his visitor, came out with the startling question, "Whare may ye come frae, friend"? There was no keeping silence at this pressing inquiry, and there was no predicting the consequences to the poor chapman, if the truth should come out. But the genuine spirit of his countrymen found expression as he replied, with characteristic dubiousness, "I come frae the border"; it might be either of Scotland or England, deponent doth not say. "Frae the bochrder!" retorted mine host, attempting to imitate the altogether inimitable Northumbrian burr, the use of which had unmistakeably betrayed the stranger. "Frae the bochrder, man: well, we think, the salvedge the warst part of the wab." It was a hard stroke this of Scotch dry wit; but it conveys, too, a forcible truth, which it may be of use to impress on those whom it may concern to know. The salvedge is indeed the worst part of the web; the borders need the most vigilance and inspection in every territory. Philanthropy has its borderers. They are the sentimental reformers of the day, whose benefactions, to the needy and oppressed, consist in giving "goodly words"; but call them to show their beneficence by earnest action in some walk of well-doing, requiring opposition to fashionable customs, or disregard of popular favour, or sacrifice of present indulgence, in doing what is good to man, and they meet you with a grave countenance, letting you know they greatly dislike extremes.—Scottish Temperance Review.

PRESERVED MEATS AGAIN.

The meats supplied to the "Plover," now stationed at Point Burrow, were, on examination in Behring's Straits, discovered to be wholly unfit for human food. An investigation into GOLDNER's preserved meats has been going on at Plymouth Dockyard, where there are from 10,000 to 15,000 canisters. It is stated that about one-third of the canisters is retained, and a portion of the third given to the workmen. The other two-thirds are in such a decomposed condition, that they are immediately carted away to the water's edge, and flung into the sea. —Nonconformist, Feb. 16, 1853.

THE PERMISSION TO EAT FLESH.

After the deluge, the Diety having determined to abbreviate the existence of man, granted permission to Noah to kill the inferior animals for his use; and his degenerate descendants have considered their situation as much more fortunate than that of Adam's, even in his state of innocence. But we have no hesitation in replying, that the grant of animal food originated not in any idea of adding to man's enjoyments; for it is well known, that both the stomach and palate become so habituated to almost any kind of diet, as to derive the reverse of satisfaction from a change; and hence, he who concludes that by the grant of animal food an addition was made to the sensual pleasures of Noah and his Sons, assumes as an admitted fact, a matter to which all experience stands opposed.—Dr. Whitlaw.

INFLUENCE OF THE PAST ON THE PRESENT.

We believe justly, that all the periods and generations of the human family are bound together by a sublime connection, and that the wisdom of each age is chiefly a derivation from all preceding ages, not excepting the most ancient, just as a noble stream, through its whole extent and in its widest overflowings, still holds communication with its infant springs, gushing out perhaps in the depths of distant forests, or on the heights of solitary mountains.—CHANNING.

USE OF FAT IN THE BODY.

The most favourable conditions to the development of tallow are food destitute of nitrogen, warmth, and want of exercise. We shall return to this subject again, but now may remark that warmth is perfectly indispensable to the production of tallow in an animal. Tallow is so easily consumed by the oxygen of the air that it is employed to produce animal heat if there be any deficiency in this. Martell (Trans. Linn. Soc., vol. xi. p. 411) mentions the case of a fat pig which was overwhelmed in a slip of eartn, and lived for 160 days without food; and was found to have diminished in weight during that time 120 lbs. Its fat had been consumed in promoting respiration, just as that of hybernating animals during winter.—Dr. Lyon Playfair.

PROGRESSIVE EXPERIENCE.

About four years ago, I gave up the use of all intoxicating drinks, by which I not only saved a considerable expense of time and money; but observed, that in proportion to their use, the mind is deprived of its capacity to seek spiritual gifts.

About two years ago, at the close of one of my lectures in Manchester, an M.P., to whom I was introduced, expressed his full and entire approbation of the principle advocated, and said, "He went every inch of the way with me, holding it a sacred principle, that human life was altogether inviolable." I called on him the next day, and then learned that he belonged to a sect, which considered the use of animal food to be unscriptural. Observing that he was strong and healthy, although he had not eaten flesh for twenty-five years, I naturally inclined to class meat among the non-essentials, and desired therefore to relinquish its use, considering that "all things are lawful, but all things are not expedient."* My wife no sooner heard that animal food could be dispensed with, than she determined, by the help of God, to make trial of the effect of abstinence from that which we had hitherto considered indispensable; thus coinciding in this respect, we, together with our children, commenced; and now, at the expiration of eighteen months, find that the whole family are remarkably healthy, and as regards myself, I should rather say that I am stronger, notwithstanding the labour of body and mind which I have undergone. Of this I may give some idea, when I state, that in 25 months, I travelled 8,000 miles, speaking at least five times per week, often more, as I have generally addressed the children

* 1 Cor. ch. x. ver. 23.

of united Sunday Schools on Sabbath days. In my last tour, ending 20th May, 1836, I gave sixty-nine lectures in seventy-three days.

About eighteen months ago, I was professionally advised to discontinue, for a time, on account of a pulsation in the chest, produced by such constant public speaking; but being unwilling to give up, even for a day, I tried a very simple remedy, viz., taking for supper a halfpint of hot (not boiling) milk, poured on the beaten yolk of an egg, or some boiled sago, sweetened, but without any spice whatsoever; which, with the addition of a little dry toast, completed my nightly repast. This emollient beverage, under the Divine blessing, cured me entirely, although I did not cease from my labour. I feel persuaded, that had I taken wine, which I believe is usual after all exercises of the kind, I could not have persevered, as I have done, to the present moment. Thus have I discovered that a small portion of the humblest fare is sufficient to support us, whilst engaged in our work in this world. "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD, doth man live." +-PILKINGTON'S Doctrine of Particular Providence, etc. pp. 197, 198.

RAISING WHEAT.

A singular discovery has been made in France, by a M. FABRE, a humble gardener of Ayde, but of some local note as a botanist. The herb œgilops, heretofore considered as worse than useless, grows abundantly on the Mediterranean. It produces a species of grain resembling wheat in form, but much smaller. In the year 1839, M. FABRE sowed a quantity of this grain, and he was struck by observing that the produce of it seemed to bear a close affinity to wheat. The produce he sowed the next year, and the yield was still more like wheat. He went on sowing the yield in that way, year after year, and each year found a marked improvement in the produce, until at last he had the satisfaction of getting as fine a crop of wheat, and of as good a quality, as could wish to be seen. At first he produced his crops in a garden, but his latter sowings were made broad cast in an open field. Thus, then, a wild and mischievous herb, which is particularly destructive to barley crops, can be educated into excellent wheat.—Kentish Gazette.

AN IMPERIAL VEGETARIAN.

GEMELLE gives an account of the Emperor Aurenzebe, who, from the time of his usurpation of the throne, never tasted flesh, fish, nor strong liquors, and lived in good health to near a hundred years.—Dr. MACKENZIE.

THE FOOD OF THE HALLENGA.

The Hallenga (a tribe of Bellad Sudan) take for food chiefly milk and agoide (meat soup); in such meat dishes as they have, they put so much of a small red pepper (schiteta) that an European can hardly eat them. They ascribe various powers to this schiteta. They eat in defiance of the koran, the tortoise, as well as the hog, and also the locust or grasshopper, from which they sear off the wings, and then roast it in the fire.

+ Deut. ch. viii. ver. 3.

They have neither wheat nor maize, although the ground is well adapted to them.—WERNE'S African Wanderings, vol. ii, pp. 226,7.

BEET-ROOT A SUBSTITUTE FOR POTATOES.

Beet-root cannot be too much recommended to the notice of mankind as a cheap and salubrious substitute for the now failing and diseased potato. Hitherto the red kind has been only used in England as a pickle, or a garnish for salad; even the few who dress it generally boil it, by which process the rich saccharine juice is in a great measure lost, and the root consequently rendered less nutritious by the quantity of water which it imbibes, as well as by parting with the native syrup of which it is thus forcibly deprived; it is, therefore, strongly recommended to bake instead of boiling them, when they will be found to afford a delicious and wholesome food. This is not an untried novelty, for both red and white beet-root are extensively used on the Continent; in Italy particularly, they are carried about hot from the oven twice a-day, and sold publicly in the streets; thus they are purchased by all classes of people, and give to thousands, with bread, salt, pepper, and butter, a satisfactory meal. There are few purposes for which baked, or even roasted, or fried beet-root, would not be found preferable to boiled. If these roots were as universally cultivated in England for human food as they are on the Continent of Europe, and baked and sold as cheap, as they might be, many a poor person would have a hearty and good meal who is now often obliged to go without one; and now that the potato crop is again failing, the above information cannot but be of infinite service if generally known, for there is a good deal of beet in the country, although only planted or sown for the use of cattle.—Carmarthen Journal.

A POET'S DRESS, DWELLING, AND FOOD.

The dress and condition of Burns when he became a poet, were not at all poetical, in the minstrel meaning of the word. His clothes, coarse and homely, were made from home-grown wool, shorn off his own sheeps' backs, carded and spun at his own fireside, woven by the village weaver, and when not of natural hodden-gray, dyed a half-blue in the village vat. They were shaped and sewed by the district tailor, who usually wrought at the rate of a groat a day and his food; and as the wool was coarse, so also was the workmanship. The linen which he wore was home-grown, homehackled, home-spun, home-woven, and home-bleached; and, unless designed for Sunday use, was of coarse, strong harn, to suit the tear and wear of barn and field. His shoes came from rustic tan-pits, for most farmers then prepared their own leather, were armed sole and heel, with heavy, broad-headed nails, to endure the clod and the road; as hats were then little in use, save among small lairds or country gentry, westlan heads were commonly covered with a coarse, broad, blue bonnet, with a stopple on its flat crown, made in thousands at Kilmarnock, and known in all lands by the name of scone bonnets. His plaid was a handsome red and white checkfor pride in poets, he said, was no sin-prepared of fine wool, with more than common care, by the hands of his mother and sisters, and woven with more skill than the village weaver was usually required to exert. His dwelling was in keeping with his dress, a low, thatched house with a kitchen, a bed-room, and closet, with floors of kneaded clay, and ceilings of moorl and turf: a few books on a shelf, thumbed by many a thumb; a few hams drying above head in the smoke, which was in no haste to get out at the roof—a wooden settle, some oak chairs, chaff beds well covered with blankets, with a fire of peat and wood burning at a distance from the gable wall, on the middle of the floor. His food was as homely as his habitation, and consisted chiefly of oatmeal-porridge, barley-broth, and potatoes and milk. How the muse happened to visit him in this clay biggin, take a fancy to a clouterly peasant, and teach him strains of consummate beauty and elegance, must ever be a matter of wonder to all those—and they are not a few-who hold that noble sentiments are the exclusive portion of the gently-nursed and the far descended.—ALLAN CUNNINGHAM'S Life of Burns, page 5.

MAN NOT NATURALLY CARNIVOROUS.

I have sometimes, says Dr. Cheyne, indulged a conjecture, that animal food, in the original frame of our nature, was not intended for human creatures. They seem to me neither to have these strong and fit organs for digesting it [at least, such as birds and beasts of prey have, that live on flesh]; nor, naturally to have those voracious and brutish appetites that require animal food; nor those cruel and hard hearts, or those diabolical passions, which could easily suffer them to tear and destroy their fellow-creatures; at least, not in the first and early ages.—Essay on Health, p. 95.

FARINACEOUS FOOD IN HOT CLIMATES.

There would not seem to be that danger from excess in the use of farinaceous substances in warm climates, that attends an oleaginous and highly azotised regimen; for if this latter regimen be too freely used, the quantity of aliment appropriated by the system is too great, and the respiratory process carries off but a small proportion of the superfluity, instead of being (as in cold climates) its great emunctory. Hence it appears to us that the superiority which there is some reason to attribute to a farinaceous regimen over the ordinary mixed diet of Europeans, in tropical climates, is not due to the circumstance of its being vegetable rather than animal, but to its containing the requisite amount of azotised matter, largely diluted with a substance in itself inocuous, from which the system takes up just that which it requires to sustain its heat and no more. * * * -Medico-Chirurgical Review, No. xi. pp. 406-7.

THE COW-TREE OF AMERICA.

Among the various productions of a bountiful Nature, few present themselves with a stronger claim to our notice and admiration, than the cowtree of America, for the first accurate account of

which we are indebted to the labours of that distinguished traveller, BARON VON HUMBOLDT. Obscure notices of an earlier date had indeed pointed out the existence of plants affording a portable fluid, uniting to the colour and fluidity all the bland and nutritive qualities of animal milk; but, previous to the publication of Hum-BOLDT's narrative, these notices attracted little attention, and were classed rather with the fictions of travellers than with the realities of Nature. * It was hardly to be supposed that a production so singular as that of a tree which exhibited so extraordinary and almost incredible combination of animal and vegetable functions, should escape the notice of the earlier Spanish writers on the natural history of the Spanish dominions in the New World; but these accounts were so mixed up with the marvellous, as to be little, if at all, regarded by persons of judgment. * So little, indeed, does the existence of such a tree appear to have gained credit, or even to have been known in Europe, previous to the scientific expedition of HUMBOLDT and BOUP-LAND, that the former of these travellers seems to have heard of it for the very first time on his visit to Porto Cabello, in the beginning of March, 1800; and until convinced of the reality of the fact by actual observation, he admits that he was led, from his previous knowledge of the acrid, bitter, and more or less noxious properties of the milky juices of plants in general, to regard the accounts he had received of this plant with doubt and suspicion. A trial of the milk, which he and his companion tasted for the first time on his second visit to the plantation of Barbula, on his return from Porto Cabello by the new road to Valencia, completely removed his doubts, and satisfied him that the accounts he had received were neither fictitious nor exaggerated. "We drank," says this distinguished traveller, "considerable quantities of it in the evening before we went to bed, and very early in the morning, without feeling the least injurious effect." He describes this milk as tolerably thick, glutinous, perfectly bland, and destitute of acrimony, and possessing an agreeable and balmy smell; and only complains of its glutinous property rendering it slightly disagreeable. This vegetable-milk forms a principal article of food with the negroes, and poor people who work on the plantations. They take it along with bread, made either of the root of the cassava (janipha manihot), or of Indian corn (zea mayz); and, according to the testimony of the major domo of the farm, these people grow sensibly fatter during the season in which this milk is obtained in the greatest abundance. But it is not in its appearance or taste alone that this milk resembles that of animals, but in its possession of a strongly animalized substance, which separates from the liquid on its exposure to the air, and which the inhabitants regard as analogous to cheese, and name it accordingly. This extraordinary tree is supposed by HUMBOLDT to be peculiar to the Cordillera of the coast, particularly from Barbula to the lake of Maracaybo. A few plants grow near the village of San Mateo, so celebrated for the cultivation of wheat; and it was also found by that distinguished botanist,

M. BRIDEMEYER, at a distance of three days journey to the east of Caraccas, in the valley of Caucagua, where it is known by the name of arbol de leche, or the milk-tree; and where the inhabitants, as HUMBOLDT acquaints us, "profess to recognize, from the thickness and colour of the foliage, the trunks that yield the most juice—as the herdsman distinguishes, from external signs, a good milch cow." At the farm of Barbulal this vegetable fountain is more aptly termed the palo de vaca, or cow-tree. * * "It is not here," says Humboldt, "the solemn shades of forests-the majestic course of rivers-the mountains wrapped in eternal frost-that excite our emotion. A few drops of vegetable juice recal to our minds all the powerfulness and the fecundity of nature. On the barren flank of a rock grows a tree with coriaceous and dry leaves. Its large woody roots can scarcely penetrate into the stone. For several months of the year not a single shower moistens its foliage. Its branches appear dead and dried; but when the trunk is pierced, there flows from it a sweet and nourishing milk. It is at the rising of the sun that this vegetable fountain is most abundant. The blacks and natives are then seen hastening from all quarters, furnished with large bowls to receive the milk, which grows yellow, and thickens at its surface. Some employ their bowls under the tree itself, others carry the juice home to their children. We seem to see the family of a shepherd who distributes the milk of his flock."-Penny Magazine, No. 261.

NUTRITIVE CHARACTER OF CURD.

The nutritive character of milk is well illustrated by the following passage from Mrs. Hamilton GRAY'S Tour to the Sepulchres of Etruria:-"One of our party who had been on one of these boarhunting excursions (in the mountains neighbouring Civita Vecchia) told me that the farmer with whom he was quartered had with him a band of thirty shepherds, who slept round the court-yard after the manner of the ancient Tuscans, and whose employment all day was milking and tending the flocks, and making cheeses, and ricotta (a sort of curd), from the milk of goats and ewes, and that their food never was anything else, morning, noon, and night, all the year round, but this same ricotta, excepting twice a week, when they fasted upon meal, porridge, or polenta and lentils. He said that they were Umbrians, and kept themselves most clannishly distinct from all the other peasants, having a pride in their ancient country, which has never changed its name from the earliest records; and also in their descent, a thing much prized by all classes in Italy. He described them as tall, powerful, and handsome; such figures as we see depicted in the ancient tombs, and men of that proud and high stamp of character, who are above robbery, cruelty, and meanness. I afterwards found what he told me to be strictly and literally true, and it (ricotta) has probably been the food of central and southern Italy, ever since her history was written, and her soil inhabited."-Journal of Health, No. 28. It may be remarked, that whilst the nutritive character of milk is indisputable, the articles here mentioned as being fasted upon as still more so.

MAN INTENDED TO LIVE ON THE PRODUCE OF THE EARTH.

That man was intended by nature, or, in other words, by the disposition of things, and the physical fitness of his constitution, to live entirely on the produce of the earth, will appear evident when it is considered, that the fruits of the earth grow spontaneously in every clime, and are easily attained, while animal food is either more costly, or obtained with difficulty. The peasantry of Turkey, France, Spain, Germany, and even of England, that most carnivorous of all countries, can seldom afford to eat flesh. The barbarous tribes o' North America, who subsist almost entirely by hunting, can scarcely find, in a vast extent of country, a scanty subsistence for a handful of inhabitants. The wild boy found in the woods of Aveyron in 1800, had no inclination to eat flesh, but on the contrary, expressed much aversion to it. He preferred raw potatoes and nuts to every other food. white bread was first offered to him, he chewed a little, but spit it out; at length he ate of it, but he detested brown.—The Primeval Diet of Man, p. 20.

THE BLOODLESS BANQUET.

When man, in perfect form erect, With heaven-ward glancing eye First walk'd elate, this beauteous earth, Beneath God's azure sky.

The Father placed his new-form'd child, (The good old legends tell)
Within a glorious garden fair,—
'Mongst Flowers, and Fruits to dwell.

Then Life was Love, and Thought was Joy, And every dream was bliss! No hate, nor strife, nor blood, was there, To mar Earth's primal peace.

But when Temptation's subtle arts O'er Innocence prevailed— When Man estranged his heart from God, The peaceful banquet failed.

No longer loyal Instincts pure In prompt obedience ran; But rebel Passions swayed the soul, And headlong hurled the man.

Then leaving "fruits" on "flesh" he feeds, And lifts the murd'rous knife, And having stained his hand in blood, He nurtures hate and strife.

Nor beast, nor bird, nor fish, escape
His wanton, roving eye;
He hunts by day, and prowls by night,
His sateless lust to ply.

With throat like "open sepulchre,"
The blood-drunk Biped speeds;
And, worse than Wolf or Tiger-brood,
On his own kind he feeds!

Oblivion! hide this hideous sight,
O'er which the angels weep!
Come! gentle Pity, back to Earth!
And Hell its demons keep!

Let butcher'd flesh, from human sight, And human Homes be moved, Man was not formed to slay and tear, But love, and be beloved!

Our better instincts are not dead; But yet may wake to power; If we retrace our recreant steps, And seek our childhood's bower.

Then hail! ye gentle, peaceful groups
Who now assemble here! *
Your "Bloodless Banquet" points our path,
And bid the world "good cheer"!

A glorious Gospel ye proclaim,
If men have ears to hear;—
Sweet Flowers of Beauty ye unfold;—
Choice Fruits of Goodness bear!

No mangled flesh! no drop of blood! These festive tables mar;— No creature's speechless agony Our gentlest feelings jar!

Here Man, Creation's lord, upstands— His graceful Helpmate near:— No tyrant's knife! no warrior's sword! No strife, nor hate, nor fear!

Here eye meets eye, and hand grasps hand, And hearts with hearts unite! Here all is chaste, serene, and bland,— A banquet of delight!

If all on earth your ranks would join, And cease from blood and strife; Eden again would bloom divine, And Man live Angel's life!

The "Golden Age" will come again!
When lust and rage shall cease;
But no Carnivora can attain
The Paradise of Peace!

The pure in heart, and lip, and life, Alone can mingle there! Nothing must hurt, alarm, destroy, When Love shall cast out Fear!

Then Man! redeemed, in soul erect,
With heaven-ward glancing eye,
Shall nobly walk this beauteous Earth,
Beneath God's azure sky! T. H. B.

A GOOD TRUTH WELL STATED.

We regard man as a progressive being, and capable of being lifted by moral and intellectual culture to a far higher position in the scale of being than he has yet occupied. Classes and communities may be rough and rugged, and even reckless, but they are capable of improvement—they have heads to think, and hearts to feel. They can be reached by kindness, and are soon able to distinguish between the man who courts merely to make tools of them to serve his own personal or political purposes, and the man who seeks, from no self-interested view whatever, not to court, but to counsel them, and to tell them the truth in love—though the truth he tells may be frequently disagreeable for them to hear.—Airdrie Advertiser.

* Written for a Vegetarian Soirée.

PROGRESS OF SANITARY REFORM.

Religion, as well as morality, is concerned in the progress of sanitary reform, whether in relation to man as an individual, or collectively, as inhabitants of the same locality, or citizens of the same commonwealth. The fact, therefore, that the preservation of health more than the cure of disease, is taking a foremost place among the topics of the day, is a sure sign of a higher estimate of the purposes of existence. As we hear occasionally of the gradual upheaving of an entire continent by the silent action of natural causes, so all classes of society, by the prevalence of peace and prosperity, larger experience, and more scientific conclusions, the facilities of locomotion and of interchange of thought, as well as of a more enlightened appreciation of the claims and spirit of Christianity, are becoming elevated by degrees to a higher position in the scale of intelligent beings.—Nonconformist.

THE TARTARS AND THE HINDOOS.

The Tartars, who live principally on animal food, are cruel and ferocious in their disposition, gloomy and sullen minded, delighting in exterminating wars and plunder; whilst the Brahmins and Hindoos, who live entirely on vegetable aliment, possess a mildness and gentleness of character and disposition, directly the reverse of the Tartar; and I have no doubt, had India possessed a more popular form of government, and a more enlightened priesthood, her people, with minds so fitted for contemplation, would have far outstripped the other nations of the world, in manufactures, and in the arts and sciences.—Dr. Whitlaw.

GOOD AND BAD FORTUNE.

We are apt to ascribe our good or bad fortune only to our last action, and not to the many preceding; and we hear, when we inquire of ourselves, as when we ask echo, only the last words repeated.—Jean Paul Richter.

WATER.

Notwithstanding the abundance of cold water in this watery climate, we have yet but a limited idea of its manifold uses as a preservative of health and promoter of human comfort. We regard it very much in the light of a nuisanceas a thing to be kept out—out of our houses, out of our streets, out of dress; and we defend ourselves against it by slated roofs, water-proof cloaks, umbrellas, and impervious galoshes. We are not fond of drinking it, except mixed with something stronger. We have rather an aversion to its coming in contact with our skin, except where it is unclothed. Our face and hands may know water familiarly, but that part of the skin which is clothed knows too little of it. The bath is not habitual to us as a people. Public baths and washhouses have done something to familiarize the popular mind with the necessity of a more frequent use of cold water as a general abluent; and we are glad to see that bathing is going on in those establishments throughout London, at the rate of about 700,000 a-year. But this is less than one bath annually for every second person. It is to be feared that our people, without exception of class (for the rich are almost as neglectful as the poor in this respect), are to all intents and purposes "the great unwashed." Our towns are, with very few exceptions, badly supplied with water. We do not appreciate its value. We are better supplied with beer than water. What a lesson the Romans set us in their magnificent aqueducts, which throw the works of our peddling water companies entirely into the shade! Even comparatively barbarous and rude people set a higher value on the use of cold water as an abluent than we do, with all our civilization.—Eliza Cook's Journal.

MILK AND ITS ADULTERATIONS.

The Lancet having directed its attention to the adulteration practised in milk, the result of the examination of twenty-six samples is, though bad enough, not so bad as generally reported and believed; for twelve were found to be genuine, two were deficient in cream, and eleven were found to be adulterated; but in every case the adulteration consisted of water only, the proportion of which varied from 10 to 50 per cent., or one-half of the article, but in no instance was chalk or whiting, size, gum, sheep's brains, or any of the substances generally supposed to be used in the adulteration of milk, detected. It may be mentioned that these samples were obtained only of "west end" milkmen.

IMPROPER FEEDING OF CHILDREN.

The question is—what are children to be fed upon, whose mothers are dead, or cannot nourish Most persons have recourse to arrowroot and milk, sago and milk, flour and milk, and sometimes bread and water, or starch. Under this treatment, in a very short time, a child falls into ill health, and that because it does not obtain a proper proportion of nourishment. Some children are healthy under such a diet; but this arises from the strength of their constitutions. Many children get a certain quantity of milk with this kind of food, and get on very nicely; but the great bulk of children, if fed altogether on such matters, will die in large numbers. A lady once called me in to attend her child, which died in about a fortnight. I asked her how she had fed it; and she said that there could be nothing wrong in that respect, as it had had just what she had. On inquiry, I found that this child, which was only eight months old, had for breakfastcoffee, toast, and bacon; for dinner-beef, potatoes, apple dumpling, and porter; for tea-tea, bread and butter, and sometimes bacon; and for supper-bread and cheese and porter. I have seen many such cases as this, and I regard them as cases of poisoning. The poisoning is slow, but not the less sure; and death is almost certain to occur within the fourth or fifth year of life, or even sooner than that. When bacon and such things are given to a child, it should be remembered that it has neither teeth to chew, nor gastric juice to digest them. The gastric juice of an adult is as different from that of a child, as beef and bacon are in appearance from milk .--Dr. J. S. WILKINSON.

THE CHRISTIAN FAITH.

The Christian faith knows no exclusion; its truths are for all, free as the air; bright as the sunshine, clear as the light.—Phonetic Journal.

ANIMAL FOOD INIMICAL TO HEALTH.

Nothing is more certain, than that animal food is inimical to health; which is evident from its stimulating qualities producing, as it were, a temporary fever after every meal, by which the powers of the constitution are excited into preternatural action, thereby producing an excessive waste of the living principle; and not only so, but from its corruptible qualities, it gives rise to many fatal diseases; and those who indulge in its use, seldom arrive at an advanced age. Its injurious effects on the mind are equally certain.

—Dr. Whitlaw.

AT WHAT EXPENCE ARE "DELICACIES" PROCURED?

It can only be from utter ignorance, and want of reflection, that what is going on in the heart of our great cities, is for one moment tolerated and partaken in by the humane part of of the community. But is there nothing like a wilful shutting of the eyes by the refined lady, and the accomplished gentleman, to the notorious facts, not only of the cattle-market and slaughter-house, but of the kitchen and poultry yard, as things too low and vulgar for their refined sensibilities, or lest they might be deprived of the enjoyment of some favourite delicacy? I believe the whole of the varied means and practices resorted to, to render the meat and other such like provisions for the table more marketable and attractive, are directly connected with cruelty.-What is Vegetarianism? p. 28.

UNCERTAINTIES OF THE MIXED DIET.

Under the head of "Rabbits in Paris," we extract the following from an American paper, which is somewhat amusing, as illustrating the force of custom, and showing how fallacious its teachings are as authority for social practice; since, in China and other parts of the earth, the point of the narration would be lost, from the custom of eating the very animal here presented in disguise:—

"I entered a restaurant on the other side of the Seine, and ordered a rabbit. I was green, verdant as the first cucumber, even as early peas, or I should not have done thus. The rabbit came, and I offered Moniteur to an old Frenchman opposite, whose eyes were fixed upon my 'plate,' but he bowed in a negative. The bow puzzled me. It was too much.

'Monsieur has not been long in Paris?'

'No; I have just arrived.'

'Monsieur is going to eat that?'
'Yes; may I offer you a slice?'

'Monsieur will allow me to make a small observation! inquired the Frenchman, with a frightful grimace.

'Certainly,' I replied, becoming alarmed.
'Monsieur, that rabbit once mewed,' he replied with the utmost gravity.'

VEGETABLE TALLOW.

The tallow-tree (Stillingia sebifera) is cultivated to a great extent at Ningpo, Chusan, and the eastern provinces of China, for the white tallow that surrounds the seed, which is used for, and possesses most of the properties of beef tallow. furnishing candles, cerates, plasters, etc., for domestic and medical uses. It is not much used for cooking, the Chinese preferring other vegetable oils that they have in use for that purpose. The tallow is produced in considerable quantities, and is sold at Chusan at a very low price; when mixed with wax it forms an excellent material for candles. The tree itself, apart from the value of the substance it yields, would be an important addition to the ornamental trees of this country, and, it is said, might be easily cultivated; the leaves resemble the aspen in shape and colour.

CRUELTY TO ANIMALS.

Cruelty to dumb animals is one of the distinguishing vices of the lowest and basest of the people. Wherever it is found, it is a certain mark of ignorance and meanness; an intrinsic mark, which all the external advantages of wealth, splendour, and nobility cannot obliterate. It will consist neither with true learning nor true civility; and religion disclaims and detests it as an insult upon the majesty and goodness of God, who, having made the instincts of brute beasts, minister to the improvement of the mind, as well as to the convenience of the body, hath furnished us with a motive to mercy and compassion toward them very strong and powerful, but too refined to have any influence on the illiterate or irreligious.—Jones of Nayland.

THE SQUIRREL.

I love to see, at early morn,
The squirrel sit before my door;
There crack his nuts, and hide his shells,
Aud leap away to seek for more.
I love in hedge-row paths to see
The linnet glance from spray to spray;
Or mark, at ev'ning's balmy close,
The red-breast hop across my way:
For sure, when nature's free-born train,
Approach with song and gambol near,
Some secret impulse bids them feel,
The footsteps of a friend are there.

ROSCOE.

LUXURY UNFAVOURABLE TO HEALTH.

Luxury increases the sensibility of the passions. Luxury is always accompanied by indolence, and is unfavourable to health, and renders the body less robust and strong. The custom of giving scope to our desires on every occasion, which is essential to luxury, is apt both to multiply our wishes and our uneasiness at our inability to gratify them. Thus we see children, who are accustomed to be indulged on every occasion, have their wishes thereby much enlarged, and are apt to break out into violent sallies of anger, when the object of their desires cannot be procured to their expectations. The same temper is equally perceivable at a more advanced period of life.—FALCONER on Climate.

MORAL GREATNESS.

There are different orders of greatness. Among these the first rank is unquestionably due to moral greatness, or magnanimity; to that sublime energy, by which the soul, smitten with the love of virtue, binds itself indissolubly, for life and for death, to truth and duty; espouses as its own the interests of human nature; scorns all meanness and defies all peril; hears in its own conscience a voice louder than threatenings and thunders; withstands all the powers of the universe, which would sever it from the cause of freedom and religion; reposes an unfaltering trust in God in the darkest hour, and is ever ready to be offered up on the altar of its country or of mankind.—Channing.

VITALITY versus CHEMICAL AFFINITY.

I have already stated that there is a constant conflict in the body between the two antagonistic powers, Vitality and Chemical Affinity. In the state of health, Vitality retains the ascendancy, and subdues the Chemical powers; but this subjection is the result of much effort on the part of Vitality, for the strength of the rival forces is nearly equal. The moment, therefore, that Vitality leaves undefended a single point in the fortress of the body, that moment the Chemical forces begin the work of demolition on the unprotected part. Thus, if Vitality be called upon by the superior power, Volition, to execute protected part. some purpose of its will—to move the arm, for example—the vitality residing in the muscles of the arm obeys this command, and occasions the desired movement. Before the production of motion, all its powers were exerted in preventing the encroachment of the Chemical forces (i.e. of the oxygen of the air). But when it is employed in effecting a vital movement, such as that of the arm, it is no longer in a position to resist the attack of its antagonistic power. This, therefore, immediately acts upon the muscles, which obey the will, destroys part of their substance, and occasions its separation from the tissues .- Dr. LYON PLAYFAIR.

JOHN WESLEY A VEGETARIAN.

The following extract will be interesting to our readers, as proving that this eminent man, who, throughout a long life, was so constantly engaged in labours of practical benevolence, involving much physical as well as mental exertion, was (at one period at least) both a Vegetarian and teetotaller, It was during a voyage to America in the year 1735, that Mr. WESLEY, and his brother CHARLES, with two other gentlemen who accompanied them, came to the determination to abandon "the use of flesh and wine." "Believing," says he, "the denying ourselves in the smallest instance might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food, chiefly rice and biscuit."-Life of Wesley. p. 95.

THE PALM OF PALMS.

The cocoa-nut, however, is the palm of palms, and has been well-selected as a type of the useful endowments of the family. That learned traveller

was right who said, it seemed as if nature bad epitomised in the cocoa-nut the whole of the invaluable properties she had diffused among the family of palm-trees. The cocoa-palm seldom yields fruits to any abundance before its eighth or tenth year, when it enters upon its career of unexampled usefulness to man. It yields fruit for sixty, seventy, or even one hundred years, producing from eighty to one hundred nuts annually. In good soils this wonderful tree will blossom every four or five weeks, and may be found almost perpetually adorned with flowers and fruit, and sometimes with both at once. The natives say the cocoa-nut is a tree delighting in the society of man; and it is certain it thrives best near his dwellings, since it is the custom of the people to deposit the refuse of their huts at the foot of the tree. The nuts, writes Mr. MARSHALL, in an elaborate paper upon this palm, are brought hither as wedges to fill in the interstices between the merchandize of our vessels: thus the freight costs nothing. Our supply is principally from the West Indies. A few years ago, it was estimated that six hundred thousand cocoa-nuts were thus annually imported into England, and this number must be greatly increased now. From the kernel of the cocoa-nut a pleasant kind of cake is prepared, which is a good substitute for bread. Puddings are also made of it; and with its milk, and the grated kernel, the incomparable Indian dish, curry, is prepared. Besides the value of the cocoa-nut as an article of diet, there is a kind known as the Maldive cocoa-nut, the fruit of a palm growing in the Isle of Palms, one of the Sychelle Islands, which used to be valued at £400 each, on account of its supposed medicinal virtues.—Chambers's Edinburgh Journal, vol. vii., p. 335.

STIMULATION versus STRENGTH.

It is a prevailing but fallacious opinion, in this country, that vegetable food is insufficient for the maintenance of health, and that it fails to impart to the human frame sufficient muscular power and energy, whereby great labour and fatigue may be undergone. No doubt but what animal flesh is for the moment more stimulative than fruit or farinaceous vegetable substances, and appears to give more power and vigour to the muscular system than the latter; and whilst this stimulation endures, a person is capable of greater exertion under it. Like a man influenced by drink, his spirits are elevated and his thoughts are joyous; but when the effects of the liquor are gone, depression ensues, and his whole system becomes agitated and enervated. stimulant increases, according to the extent of its influence, what is denominated the tone, and the action of the parts on which it is exerted, and during the action of the stimulant it increases the feeling of power and vigour in the whole system, whether that system has derived any nourishment or not.

Dr. FIFE ascertained by experiments, which were confirmed by the observations of SPALDING, that a person living on animal food requires a larger quantity of air for respiration, and consumes a greater proportion of oxygen, than he

who feeds on vegetable diet alone; and the respirations are more frequent when an individual subsists on animal food, than when his aliment "These facts show," says Dr. is vegetable food. CRAIGIE, in his work, Elements of the Practice of Physic, "that the sustenance of the frame, by means of animal diet, causes a more violent and laborious action of the lungs, than the sustenance of the same frame by means of vegetable diet. Hence, persons living on animal food breathe laboriously, and are less capable of fatigue." Our ancestors enjoyed good health, and lived to extreme old ages on vegetable food. It is true that in the times gone by, so far back as the days of Queen ELIZABETH, we read of animal food and flagons of ale for breakfast; "but," says EDEN, "a maid of honour, perhaps, breakfasted on roast beef; but the ploughman, in these good old times, as they are called, could, I fear, only breakfast on the strength of watergruel."—Reynolds's Miscellany, No. 79.

PORK IN ALGIERS.

We find the following extraordinary, and, as it appears to us, incredible statement, in a letter from Algiers, of the 1st inst., published by the Sentinelle of Toulon: -- "A lady of Algiers, who some time ago buried one of her children, recently obtained permission from the municipal authorities to have the grave and coffin opened, for the purpose of placing in the latter a still-born infant. The coffin was found to be entirely empty, and an inquiry being set on foot as to the cause of the disappearance of the remains of the first child, it was ascertained that the grave-digger, who is the owner of an immense number of pigs, and who supplies most of the pork butchers of Algiers, fed his pigs with the corpses which he buried. In his house were large quantities of human flesh chopped up, and on examining the graves in the cemetery, every coffin was found empty. A discovery was also made in the house of the grave-digger, of jewellery to the value of 50,000 f., which had been buried with the bodies. The criminal is arrested, and the prosecution going on; but what a dreadful reflection it is for many persons to think that they may have been eating pork fed with the flesh of their own relatives. The use of pork has been interdicted for some time, and all the grave-digger's pigs have, by order of the Procureur-General, been killed, and instantly buried."-Galignani.

OATMEAL PORRIDGE.

Oatmeal is likewise used, and deserves to be much more used than it is, in the form of what is called stirabout, or porridge. This is made by gradually stirring oatmeal into boiling water, until enough has been added to give the required degree of consistence—continuing the boiling until the meal is sufficiently cooked. It is commonly eaten either with milk or with butter-milk. This is usually a very unirritating kind of food—an article of diet which is well adapted to the case of children, and little less so to that of dyspeptics; and for the labouring population it forms a breakfast that is much more nourishing and wholesome than the tea and the bread and butter, or bread and dripping, which are in

England so much more generally made use of. Flour bread and milk, although certainly well suited to the stomachs of most children, is, nevertheless, found to disagree with some; and as a general breakfast for children, I think that oatmeal porridge and milk deserves to be preferred. It is an unstimulating diet, it is very easily digested, it contains a very considerable proportion of nutriment, and it seems usually to act slightly on the alvine excretions; while in many cases a continued use of milk renders it necessary to take an occasional dose of aperient medicine.—Dr. Robertson on Diet and Regimen.

VEGETARIAN NURSES.

In the opinion of Cullen, nurses who live entirely, or for the most part, on vegetable aliment, afford a greater quantity of milk, and that, too, of a proper quality, than those who subsist chiefly on animal food. This opinion derives great weight from the acknowledged talents and high standing of its promulgator, as well as from its being deduced from the observations of fifty years.—Dr. Black on Health.

RAIN WATER.

It is not generally known, says the Albany Register, that rain water, when protected from the atmosphere, is the purest, healthiest, and sweetest water in use. Mr. I. S. VAN RENSAELAR has for a great number of years used it for drinking and culinary purposes, and could never meet with any he considered as good. He was informed of its quality by a sea captain, who used it in his voyages from the United States to the West Indies, and who found that by carefully preserving it from exposure, casks which had been shipped at New York and made their outward voyage, were, on their return, found to be as pure and good as the day they were put on board.

Acting on this suggestion, he built two cisterns in his yard, covered, cemented, and air-tight, one of which acted as a reservoir, communicating with the other, from which it was conducted into the dwelling. The cisterns were capable of holding seventy-five hogsheads, and, from the time of their erection, have always held a bountiful supply of pure, soft, and excellent water. The only communication with the air was by the pipe which conducted the water from the roof; every rain refreshed the supply, and as it was drawn from the bottom of the cistern, the supply was cool and pleasant. Rain water is the purest in nature.

In this case it was conducted from a high slate roof, on which no dirt could accumulate, and the cisterns had required cleaning but once in six years, and then from no defect in the water. At no time has that been disturbed, or lost in the least its pure and wholesome taste; and that flat and rainy taste, so peculiar to it when caught in open vessels, has never been noticed. It is strange that these simple and interesting facts are not more generally known and acted upon. The cost of cisterns is but a trifle, and we commend this cheap mode of obtaining pure water.

—The Family Tutor, vol. v., No. 49.

FEATS OF A BULL IN LONDON.

A frantic bull made his unbidden appearance on Thursday afternoon in St. Paul's Churchyard, and entered the shop of Messrs Allan and Co., drapers, overturning a number of ladies who were making purchases, and destroying a large plate glass window. He was captured here, led out and tied to the cathedral railings, and slaughtered on the spot. The beast had broken loose from his stall in the neighbourhood of Brookstreet market, and, before ariving at St. Paul's, gored a poor woman so severely in the abdomen, that her recovery is despaired of.—London News.

WHAT IS AN EGG.

Of the thousands who eat eggs every morning at their breakfast, probably very few look upon them in any other light than as things to be eaten, and not worth a moment's examination beyond what may be necessary to ascertain their soundness. And yet an egg is one of the most marvellous—nay, one of the most important—objects in the creation. It forms the origin of every individual in the animal world. "Omne animal ex ovo," said HARVEY; and the utterance of this aphorism forms, perhaps, almost as large a contribution towards this great man's celebrity, as his discovery of the circulation of the blood.

Every animal is born from an egg! The truth may be new to many—but it is not the less a truth on that account. There is perfect sameness in the origin of every thing which lives and grows. Plants and animals both spring from a simple cell; the after differences, however great or numerous, are but the development, more or less extended, of the same primitive organization. It may seem humilitating to believe that man, with the thousand conflicting passions of his heart, his "large discourse, capability, and God-like reason," should owe his origin to an atom as insignificant as that from which the poor toad which leaves its slime on the garden-walk has sprung; but it is instructive, as furnishing us with a new proof that we can-not "by searching find out God." The law of unity without uniformity is the supreme law of the universe. We see it in the stars, in plants, in animals, in man himself. It is a pity that men cannot be brought to acknowledge its authority in matters of belief .- The Illustrated Exhibitor, vol. i., p. 11.

THE MONKS OF MOUNT SINAL.

Mr. Stephens, in his Incidents of Travel, speaking of the Monks of Sinai, says, "They never ate meat; no animal food of any kind is permitted to enter the convent. During all their abode in the convent not one of them had eaten a particle of animal food, and yet I never saw more healthy looking men. The monk who guided us up the mountain, and who was more than sixty years old, when he descended after a hard day's labour, was less tired than either Paul or myself." Mr. Stephens also adduces his own experience in confirmation of the opinion that animal food, to do no injury, must be sparingly used.—American Vegetarian.

PICTURE OF A BUTCHER'S SHOP IN CLARE-MARKET.

A butcher's shop stands invitingly open; there are no plate-glass windows, nor meretricious ornaments about this humble establishment. Its front is tenantless of windows, its usual decorating joints are sold, and the sturdy butcher sits in still complacency within, thinking over, and counting mentally, the gains of the past week. The rows of iron hooks that garnish his shop boast not of their usual load of ruddy sirloins, of savory juicy legs, and prime fillets of veal. They are sold, and the butcher is chinking the welcome cash in his capacious breeches-pockets. The huge block is fresh scraped for the ensuing week; clean saw-dust is thickly spread on the floor; the gas flares out in a lengthened stream from the open neck of the pipe—now almost extinguished, it shows a ghastly blue stream of flickering light, now a flaming sword of fire, as the wind plays upon it, hushes it, and strives to extinguish its sturdy blaze, which alternately plunges the shop into intense light and deep shadow. The knight of the cleaver sits grim and silent, and thoughtful; his favourite bulldog sleeps soundly at his feet; his stock, all but the refuse, is sold; but he keeps a wary eye on the large board at the open front, which is covered with little heaps of miserable scraps and cuttings of meat—it is the usual diet, or rather feast, of the poor. A dozen or more of wretchedly-clad women hang wistfully before that board, and turn the scraps over, one by one, bringing their noses, as closely as they dare, to test their sweetness, while the fat butcher looks sullenly on. The bargain is concluded; three pennyworth of offal is cheerily carried off for the Sunday's festal dinner.—Sick Calls.

OVER-FEEDING.

Now we freely admit that among the middle and higher classes, there is usually a certain degree of over-feeding. There are very few who restrict themselves to the quantity which nature absolutely requires; and we believe a considerable proportion of their diseases to arise from habitual excess, though this may be to a very small amount. Such excess is most common in summer, when the system naturally requires the least amount of food, but when few persons make a proportionate diminution in their allowance, and when many who feel the external warmth invigorating to their systems, positively increase it. We have a strong suspicion that the bilious attacks so common in the early autumn, and usually laid to the account of fruit, are really the result of the charging of the system with a surplus of hydro-carbonaceous matter, and are an effort of nature to get rid of it. The public needs much to be enlightened upon the operation of this cause of disease; and we are not by any means sure that it is duly appreciated by the profession. -Medico-Chirurgical Review, No. xii., pp. 407, 8.

FALSIFICATIONS OF FOOD.

Mark yonder portly man: he has scarcely passed the period of maturity, and yet he incessantly complains of ailments which the art of no physician has yet been enabled to reach; his health is evidently breaking, his system has struggled long against the ravages of an insidious foe. Probably the water with which his domicile is supplied, besides being tainted with all the foulness that a London Company can impart, is received into leaden cisterns, which are fast corroding from the action of carbonic acid, and are thus hourly tending to bring their victim to the grave by means, slow but sure, and terrible as sure. At breakfast, his tea, coloured (as it commonly is) with Prussian blue, chromate of lead, or carbonate of copper, adds to the already poisonous nature of the water with which it is combined. His bread, if he reside in London, is certainly adulterated with alum, not improbably with plaster of Paris or sand. His beer with cocculus indicus, grains of paradise, quassia, &c. Those girkins of emerald hue, that appear so innocent, and consequently so tempting in their prismatic jar, owe their seductive beauty to one of the deadliest poisons in all the range of chemistry. The verdant apricots in that tart are attractive from the same baneful cause. The are attractive from the same baneful cause. anchovy-paste produced contemporaneously with the cheese, if analyzed, would be found to consist of an amalgam of decayed sprats, Venetian red, and red lead; nay, that double Gloucester itself is not free from contamination; its colour is due to aunatto, and that annatto has been compounded of red lead, chrome and ochre. The oil in that salad has possibly come from Paris, where incredible quantities are manufactured at the knacker's vard! whole carcasses of horses being there boiled down, the fat is resolved into its component steariue and elaine; the former being converted into candles, and the latter into olive oil.—New Quarterly Review.

THE MARKET GARDENERS ROUND LONDON.

Within a radius of fifteen miles of London, there are 200,000 acres of land in the hands of market gardeners, all labouring for the London market. Ten thousand loads of turnips, 100,000 sacks of peas, 20,000,000 heads of celery, 40,000,000 cabbages, and 100 tons of water-cresses, are said to be sold annually in Covent-Garden market alone, to say nothing of the potatoes, carrots, beets, onions, herbs of all kinds, etc., which are sold in immense quantities.—Nonconformist.

ARROW-ROOT.

The Sydney Empire says, that arrow-root, equal to that produced from the South Sea Islands, has been prepared from some wild plants which grow abundantly near Sydney.—Nonconformist.

WELCOME HOME.

Let me especially recommend to a young wife a considerate attention to whatever her husband will require when he comes home before he comes home; in order that, on his return, she may have nothing to do but to share in the comfort and enjoyment which she has provided, and may not be running about after his usual and reasonable requirements, exposed to his reproaches for her negligence, and to those of her own conscience, if she have any.—Home Truths for Home Peace.

RAW FLESH EATERS.

On the Ghor el Gash (in Bellad Sudan), two days, journey from here to the eastward, commence the extensive highly populous mountains of Busa. The two principal cities of that land are Bada and These nations also murder their guests, Deriba. and are kaffers or maguss (heathen). too, plundering is the main pursuit, with little agriculture, but much cattle breeding. whole labours are those of the chase, especially elephant-hunting, the making of coloured straw mats, and vessels for food and drink; they also make very neat drinking cups and milk dishes, covered, or lacquered over with resin. generally eat their meat raw, drink much merissa (a fermented liquor), and the old and young dance and beat the bogard day and night. In both sexes the eyes are small, the cheek bones very prominent, the face broad, and the lips not even fleshy: their whole physiognomy displays brutality and savageness. - WERNE'S African Wanderings, vol. ii., pp. 232, 3.

ON SCARING SOME WATER-FOWL.

Why, ye tenants of the lake, For me your wat'ry haunt forsake? Tell me, fellow-creatures, why At my presence thus you fly? Why disturb your social joys, Parent, filial, kindred ties?— Common friend to you and me, Nature's gifts to all are free: Peaceful keep your dimpling wave, Busy feed, or wanton lave; Or, beneath the sheltering rock, Bide the surging billow's shock.

Conscious blushing for our race, Soon, too soon, your fears I trace. Man, your proud usurping foe, Would be lord of all below; Plumes himself in Freedom's pride, Tyrant stern to all beside.

The eagle, from the cliffy brow,
Marking you his prey below,
In his breast no pity dwells,
Strong necessity compels;
But man, to whom alone is given
A ray direct from pitying heaven,
Glories in his heart humane—
And creatures for his pleasure slain.

In these savage, liquid plains, Only known to wand'ring swains, Where the mossy riv'let strays, Far from human haunts and ways; All on Nature you depend, And life's poor season peaceful spend.

Or, if man's superior might
Dare invade your native right,
On the lofty ether borne,
Man with all his powers you scorn;
Swiftly seek, on clanging wings
Other lakes and other springs;
And the foe you cannot brave,
Scorn at least to be his slave.

ROBERT BURNS.

INTELLECTUAL GREATNESS.

Next to moral comes intellectual greatness, or genius in the highest sense of that word; and by this, we mean that sublime capacity of thought, through which the soul, smitten with the love of the true and the beautiful, essays to comprehend the universe, soars into the heavens, penetrates the earth, penetrates itself, questions the past, anticipates the future, traces out the general and all-comprehending laws of nature, binds together, by innumerable affinities and relations, all the objects of its knowledge; rises from the finite and transient to the infinite and the everlasting; frames to itself, from its own fulness, lovelier and sublimer forms than it beholds; discerns the harmonies between the world within, and the world without us, and finds in every region of the universe types and interpreters of its own deep mysteries and glorious inspirations. This is the greatness which belongs to philosophers, and to the master-spirits in poetry and the fine arts.-CHANNING.

THE UTILITY OF ASSOCIATION.

The act of uniting for any object whatever, raises individuals from their condition of helpless inactivity, and displays to them, instead of their lovely and isolated condition, the wide-extended array of their friends; and then, no longer held in by the pressure of a thwarting and out-numbering force, they have all the spirit which advancing to the attack confers, and all the confidence which arises from the new discovery of their allied numbers. The invigorating strength which such an association gives, secures the doubtful, and inspirits the wavering; gives a renewal of life to the languid body, opens out a prospect amid intervening obstacles, and levels what was formerly deemed insurmountable. The force of moral union rapidly augments; and what seemed impregnable when assailed by many repetitions of individual effort, gives way before the combined assault of numbers, who are enabled continually to recruit their strength, and to pour out fresh accessions of force into the field. Association also increases the chance of success, and diminishes the liability to reverses. A general union is too widely spread to be interrupted by any checks it may receive upon particular points; what is weak in one part can be strengthened from the resources of the rest, and reiterated failures are provided against, or immediately obliterated, by attempts sufficiently numerous to exhaust misfortune. Besides, voluntary union, not bound to any prescriptive form or certain mode of operation, can change and adapt itself to varying events; or, when hemmed in by hindrances, can insinuate itself through the narrowest inlets. Eluding the sight like the most subtle and irresistible powers of nature, it can spread unseen its fine network through the world, and involve in its meshes whatever offers resistance or obstructs its progress. But such a society is not only an instrument of power; it subserves also a variety of secondary purposes; it is a bond of mutual knowledge, as well as of mutual cooperation; it is at once a register of those who are engaged in the same enterprise, and an exer-

cise by which they are trained to act in concert; and it lifts up a standard round which all can rally who are favourable to the common cause. It allows those who are enrolled in it all the support of acting in a well-compacted body, and reserves for them the almost opposite advantages of a very extended field of action, and unites a strict combination of movement with a free and voluntary service; and joins the unity and simul-*aneousness of effort, with every diversity of mode and direction of attack. Its indirect consequences are still greater than its direct results. Even in the failure of every attempt, the members of such a union receive a greater benefit than that which they proposed to confer; if they are successful, their success redounds in a still higher degree upon themselves. And if the receivers of the gospel have been blessed, those who sent it have experienced that it is still more blessed to give than to receive: and before the distant regions of the earth are likely to be turned to the knowledge of the truth, England herself will be evangelised, in the act of evangelising other nations.—The Advancement of Society in Knowledge and Religion.

JUDITH BANISTER.

JUDITH BANISTER of Cowes, in the Isle of Wight, died in 1754, aged 108, and was attended to the grave by eighty of her descendants. During the last sixty years of her life she had lived on biscuit and apples, with milk and water.—Primeval Diet of Man, p. 77.

MAN'S ORIGINAL DIET.

It appears, from the Mosaic records, that for more than 1600 years, even till after the Deluge, mankind lived on vegetable food only; and though they exercised a gentle dominion over the brute creation, they did not use their flesh for food. They had, indeed, a prescribed regimen, "Every herb bearing seed, which is upon the face of the earth, and every tree in which is the fruit of a tree, yielding seed; to you it shall be for meat." [Gen. i, 29.] The difference between the lengths of men's lives before the flood compared with those who lived after it, may reasonably be urged in proof, that while they fed on vegetables they lived whole ages, but on betaking themselves to the use of animal food, they experienced a shorter date. Undoubtedly, before the flood, infirmities were either few or cured. by a regimen of diet only, since we hear of no distempers or physicians till about 600 years after that era. The Israelites were constantly fed with manna during forty years, in the wilderness, except one month, in which God showed his power by supplying them with quails. The promises made to the patriarchs, were assurances of the "dew of heaven," and the "fat of the earth."—CHEYNE, on Regimen.

FRUITS AND FARINACEA.

We are strongly impressed with the belief that fruits as well as farinacea, ought to form a part of the ordinary diet of man; and we are disposed to think, that from a neglect of this combination, much evil has arisen.—Medico-Chirurgical Review, No. xii, p. 413.

THE SLAUGHTER OF ANIMALS REPULSIVE. The Indian philosophers, called Brachmans, did never, a great while after the flood, taste of any sensible creature: and though NIMROD, the great hunter, slew many beasts, yet flesh was even then untasted of the Babylonians, and many hundred years after, saith HERODOTUS: and, verily, till GOD would have it so, who dared to touch with his lips the remnant of a dead carcase? or to set the prey of a wolf, or the meat of a falcon, upon his table? Who, I say, durst feed upon those members which lately did see, go, bleat, low, fcel, and move? Nay, tell me, can civil and human eyes yet abide the slaughter of an innocent beast, the cutting of his throat, the mauling him on the head, the flaying off his skin, the quartering and dismembering of his joints, the sprinkling of his blood, the ripping up of his veins, the enduring of ill savours, the hearing of heavy sighs, sobs, and groans, the passionate struggling and panting for life, which only hard-hearted butchers can endure to see? - Moffet's Health's Improvement, 1746, p. 100.

GARDEN FOOD IN CALIFORNIA.

Three years ago, the announcement that any establishment in California had potatoes for dinner, would have caused a general "rush"and the sight of half-a-dozen cabbages would have raised a mob! But that time has gone by. There are farmers in California who made from 100,000 to 150,000 dollars off their land, last year; and there is one man from New Jersey, who has worked for four years a farm of 150 acres-about 40 miles from San Francisco-who sold the produce of his farm, for 1850, for upwards of 200,000 dollars! 130 acres of potatoes yielded him a crop of 35,000 bushels, averaging 50 lb to the bushel, and 270 bushels to the acre. He sold them for 10 cents a pound-or the enormous sum of 175,000 dollars; or what is the same thing, the whole yield sold at 5 dollars per bushel! 40,000 lb. of onions—some of them weighing 4 lb. each—sold at an average of 40 cents per lb., say 16,000 dollars for the whole. He planted 70,000 cabbages, and raised 40,000 head for market, which sold on the average at 40 cents each, or 16,000 dollars for the whole. He also raised 50,000 pounds of tomatoes, which he sold at prices varying from 10 to 12 cents per lb., or an average of 12 1-2 cents per lb. -producing the handsome sum of 6,250 dollars. About forty tons of pumpkins produced him the sum of 4,800 dollars. To sum up all, we find the product of less than 150 acres was 218,050 dollars!

TEMPERANCE.

A temperate diet has always been attended with the best effects. A regular attention to this practice is the only infallible nostrum for the prevention of disease. It is sometimes essential for those who are under the necessity of having their minds always on the watch, to be extremely temperate; hence the gallant defender of Gibraltar (Elliot, Lord Heathfield), lived for eight days during the siege, taking only four ounces of rice per day, as solid food. Dr. Franklin, when a journeyman printer,

lived for a fortnight on bread and water, at the rate of ten pounds of bread per week, and he found himself stout and hearty with this diet. A respectable magistrate has related of himself, that at the age of seventy, he was free from every bodily complaint, and had never paid five shillings a-year for medicine, which he attributed to his having restricted himself to four-And the teen ounces a-day of solid food. number of indigent people who have lived to a great age, is a proof of the justness of Lord BACON'S observation, that intemperance, of some kind or other, destroys the bulk of mankind; and that life may be sustained by a very scauty portion of nourishment.—Journal of Health, No. 18, vol. ii.

IMPORTANCE OF COOKERY.

It is a curious fact, that during the war in Spain, some forty years since, when the French and English armies were alike suffering from the scantiness of provisions, the French soldiers kept up their strength much better than the English, solely because they put such food as they could get to much better account. The English soldier would take the lump of meat, and broil it on the coals till a good part of it was almost burnt to a cinder, though even then part of the remainder was probably raw. The French soldiers, on the contrary, would club two or three together, and stew their bits of meat with bread. and such herbs and vegetables as they could collect, into a savoury and wholesome dish. So great was the difference between these two ways, in their effect on the strength and health of the soldiers, that it was remarked that a French army would live in a country in which an English army would starve. - Family Economist.

WIN THE PRIMAL AGE AGAIN. They say this world's a "desert drear," Wrapt in their own stark blindness; That men were sent to suffer here: What! by a God of kindness? That, since the world has gone astray, It must be so for ever; And we must stand still and obev Its Desolaters. Never! We'll labour for the better time, With all our might of Press and Pen! Believe me, 'tis a truth sublime, God's World is worthy better Men. With Paradise the world began,-A world of love and gladness: Its beauty hath been marred by man, With all his crime and madness. Yet 'tis a bright world still. Love brings Sunshine for spirits dreary; With all our strife, sweet Rest hath wings To fold o'er hearts a-weary. The sun, in glory like a god, To-day in heaven is shining; The flowers upon the bloom-rich sod Their sweet love-lessons twining, As radiant of immortal youth As they were fresh from Eden. Then, Believe me, 'tis a noble truth, God's World is worthy better Men. GERALD MASSEY.

OUR HOMES.

What do we find in too many of our houses? Not a picture! Not a 'thing of beauty,' of any description; often not a thought of it. Even where reign thrift and carefulness, there sometimes shines no joy; and the clay-bound spirit never reaches its right elevation; the occupants groan instead of living. But there is a Bible on the window-sill, you will say; we want not Apollo. True. We have deeper consolation, purer teaching, higher incitement, than the poor dark Greek; but the Book scarcely requires white ceilings, drab walls, and bare, gloomy looks; constant care; lamentations for ills which are not and may never be; thoughts only for the animal life: a shutting out of the light, and refusal to be joyous. If you do not know of such houses, you are lucky in your friends.— Builder.

DR. PARMLY.

I have, myself, suffered much in former years from debility and other forms of indisposition, induced, I am persuaded, by gross and improper diet. For the last year I have abstained from all exciting drinks, have utterly relinquished the use of tea and coffee, have abstained from animal food of every name and nature, and, by this course of conduct, have found my health so much benefited, that I feel it a duty, as well as a pleasure, to endeavour to impress upon the reader the necessity of living more frugally, if he wish to enjoy that health of body and tranquillity of mind which none can enjoy, for any length of time, but such as live in accordance with the rules prescribed by all sound philosophers, both of ancient and modern times.—See Dr. BEACH's Family Physician, p. 17.

THE FLESH OF TORTURED ANIMALS UNFIT FOR FOOD.

The flesh of a stag hunted to death is unfit to eat, and is, when caught, in incipient putrefaction; because the force expended in running has occasioned a destruction of the tissues of the body. For a similar reason the flesh of a hunted hare is peculiarly tender; and it was a barbarous custom in former times to render bacon delicate by whipping pigs to death.*—Dr. LYON PLAYFAIR.

THE DATE.

The fruit next in importance to the cocoa-nut is the date. The palm which yields it is the Phænix dactz-lifera; it is cultivated very extensively along the edge of the great African and Arabian deserts; in one portion of this region to such an extent, as to have conferred upon it the title of Bilduljend, "The Land of Dates." The date-tree is the palm of the Scriptures;

* Another excellent example, in proof of this principle, has been kindly pointed out to me by the Earl of Essex. Before cattle are killed in Rome, it is the custom to drive them round the walls of the city at a rapid pace. A driver on horseback follows with a kind of spear or goad, in order to accelerate their running. They are thus put in the position of a hunted hare or stag, and their flesh acquires the tenderness which is desired by the butcher. In all these cases an artificial state of decay is excited.

it was the emblem of Judea, and will be remembered by the reader to have figured as such in the well-known coin representing "Judea capta." The date forms the principal support of the inhabitants of Arabia, Egypt, and the northern parts of Africa: with us, it is a luxury, found chiefly upon the tables of the wealthier classes. This important tree grows slowly, but it is said to live and bear fruit from ten to three hundred years. The fruit grows in clusters, weighing from twenty to thirty pounds each, and is collected by the date-gatherer, who ascends the trees somewhat in the same manner as the toddy-drawer. From the value of the fruit, the culture of the date has received much attention; and the date plantations, whose majestic aspect has been mentioned, are carefully tended, and watered by artificial means. About one thousand hundred weight of dates is said to be imported into England, principally from Barbary. Tafilat date is also much esteemed amongst us. The fruit, after being well baked in the sun, and dried, is made into a kind of flour, which frequently forms the entire sustenance of the caravans of the Desert, and will keep for a length of time if preserved from damp. Besides the fruit, the peduncle of the flowers is eaten, and with great avidity especially by children. traveller in the south of France will find that the date palm has wandered even there, and is cultivated not for its fruit, but for the leaves, which are sold for the celebration of Palin Sunday, at six or seven sous a leaf.—Chambers' Edinburgh Journal, vol. vii., p. 335.

IMPORTANCE OF THE CULTURE OF THE SENSES.

The senses ae direct avenues to the soul; they are capable of awakening intense emotions, religious enthusiasm, every sublime or tender sentiment. The traveller, as he gazes from the mountain-top on the wide extent of forest and hill stretched at his feet, with the blue expanse above, and the light clouds sweeping silently over, with sign of no human life, no sound to break the solitude, stands awe-struck with the overpowering immensity and spirit of majestic beauty that rest upon that scene; the eye speaks to the soul of eternity, of the Grand Spirit of the universe, with a power that thrills the heart. And as the traveller winds through some sheltered valley, and marks the thriving village with its busy inhabitants, what a different tide of emotion sets in! What thoughts of home, what warm human interests are awakened! How our hearts bound to the spirited strains of martial music! how we thrill to the shout of the multitude! and how many a DAVID has charmed away evil spirits by the melody of beautiful sounds! Neither is it a passing emotion of little moment in our lives that we receive from the senses, for they are our perpetual hody guards, surrounding us unceasingly, and these constantlyrepeated impressions become powerful agents in our life: they refine or beautify our souls, they ennoble or degrade them, according to the beautiful or mean objects which surround us. A dirty, slovenly dress will exert an evil moral influence upon the child; it will aid in destroying its self-respect; it will incline it to habits which correspond with such a garment. The beautiful scenes through which a child wanders, playing by the sea-shore, or on the mountainside, will always be remembered; the treasures of shell and sea-weed, brought from wonderful ecean caverns, the soft green moss, where the fairies have danced, and the flowers that have sprung up under their footsteps, will leave a trace of beauty, of mystery, and strange happiness rubersyrs its later life most be seet.

wherever its later life may be cast.

The senses mingle powerfully in all the influences of childhood. It is not merely the loving of parents, the purity and truthfulness of the family relations that make home so precious a recollection; there are visions of winter evenings, with the curtains drawn, the fire blazing, and gay voices or wonderful picture books; there are summer rambles in the cool evening, when the delicious night-breeze fanned the cheek, and we gazed into the heavens to search out the bright stars. It is then most important in educating children to guard the senses from evil influences, to furnish them with fine and beautiful objects. Each separate sense should preserve its acuteness of faculty; the eye should not be injured by resting on a vulgar confusion of colours, or clumsy, ill-proportioned forms; the ear should not be falsified by discordant sounds and harsh unloving voices, the nose should not be a receptacle for impure odours; each sense should be preserved in its purity, and the objects supplied to them should be filled with moral suggestion and true sentiment; the house, the dress, the food, may preach to the child through its senses, and aid its growth in quite another way from the protection afforded, or the good blood which feeds its organs.—BLACKWELL'S Laws of Life.

VEGETARIAN DIET AND DELICACY OF THE PALATE.

Experience has shown that whoever abstains, for a long time, from wine and seasoned flesh, will acquire an exquisite delicacy and distinguishing sense of taste: the nervous papillæ of the tongue and palate being less oppressed, and their actions left more undisturbed, than by the redundant quantity of the small pungent particles with which flesh, and spicy, hard, and oily bodies so much abound.—Primeval Diet of Man, p. 30.

DESTRUCTION EXTRAORDINARY.

THE MOORS.—Everywhere the accounts speak highly of the sport obtained this year at the commencement of the season. The largest bag

on the 12th appears to have been that of Mr. Campbell of Monzie, who killed on Perthshire moors the enormous number of 240 brace of grouse, 13 hares, and 2 snipes.—Newcastle Chronicle, Friday, August 26th, 1853. Surely, it cannot be denied, that, in the case narrated, destructiveness, having long been trained and educated, has had a "field day!" We had almost concluded the printer had substituted Campbell for Cumming; undoubtedly the two shooters are of the same family.—S. J.

DUTY.

Be not diverted from your duty by any idle reflections the silly world may make upon you; their censures are not in your power, and consequently should not be any part of your concern.

LONGEVITY.

The salubrity of England has considerably increased, and the mortality diminished, for many years past. The result of the Population Acts affords satisfactory evidence that our aucestors did not enjoy the same degree of health and longevity that we do at present. The annual mortality has decreased nearly one-third in forty years. In 1780, the rate of mortality was taken at one in forty; in 1795, at one in forty-five; in 1801, at one in forty-seven; in 1811, at one in fifty-two; and in 1821, the results of the census show a mortality of one in fifty-eight. The limits of human life are the same now as formerly, and will, probably, always continue the same; but more persons live now to an advanced age than in former times.—Journal of Health.

MY BRETHREN, WE ARE FREE!

My brethren, we are free! the fruits are glowing Beneath the stars, and the night winds are flowing

O'er the ripe corn, the birds and beasts are dreaming.

Never again may blood of bird or beast Stain with its venomous stream a human feast, To the pure skies in accusation steaming; Avenging poisons shall have ceased To feed disease and fear and madness;

The dwellers of the earth and air
Shall throng around our steps in gladness,
Seeking their food or refuge there.
Our toil from thought all glorious forms shall cull,
To make this earth, our home, more beautiful;

And Science, and her sister Poesy, Shall clothe in light the fields and cities of the

free! SHELLEY.

END OF VOL. IV.

SUPPLEMENT

TO THE

VEGETARIAN MESSENGER.

SOIREE OF THE MANCHESTER AND SALFORD VEGETARIAN ASSOCIATION.

On Thursday, November 18th, the Manchester and Salford Vegetarian Association held their First Annual Meeting in Christ Church School, Hulme, the attendance numbering from 250 to 300 guests, many of whom were Vegetarians.

THE SOIREE.

Arrangements were made for a Tea Party, which commenced by the singing of grace by a choir. The provision of each table comprised, in addition to the usual appliances of tea, coffee, etc., sandwiches, and various other Vegetarian preparations, a dessert being subsequently served; and the whole entertainment, whether in relation to the Soiree or the Meeting following, obviously giving the highest satisfaction to the guests, a fair proportion of whom were of the fair sex.

THE MEETING.

At half-past seven o'clock, Mr. Alderman Harvey, the President of the Association, took the Chair (the platform being also occupied by Mr. Simpson, the President of the Vegetarian Society, Mr. Bormond, of Halifax, and Mr. Martin), and, after a performance of music by the orchestra, addressed the meeting as follows:—

Ladies and Gentlemen: During the present century, there have been more important discoveries in science than in any former age; and people are, consequently, much more intelligent than they were fifty years ago, or even a less period of time. There has been such a diffusion of knowledge, of all kinds, that we are beginning not only to think, but to act, according to our convictions, whilst, formerly, people used to adopt their views and opinions from others, without much reflection. Amongst other changes, there has been a little alteration in our modes of living. Fifty years ago, it was thought absolutely necessary that we should be in the habit of using intoxicating beverages, which we now repudiate. (Hear, hear.) Since then, we have examined and inquired into the question of both diet and drinks; and it has been proved most clearly, that the elements of our food are derived from the vegetable kingdom, and that though many people may continue to eat the flesh of animals, yet the nutritive parts of the animals consumed, are originally derived from the vegetables on which they have fed. Now, we trust to convince your minds, that it is more desirable to take food at the first hand, than the second; and we hope also to show to you, that vegetable food contains a larger amount of nutriment than animal food. I

have no doubt there will be some important facts laid before you this evening, which will bear reflecting upon; and if you can divest yourselves of those prejudices in which we have most of us been educated, you may be led to adopt different views, and, ultimately, a different practice of life, to that which you have been educated in. Some years ago-thirty, or twenty years even-the theory of the electric telegraph would have been scouted, as one of the maddest theories that could be broached. But what is the fact to-day? We have now, every day of our lives, the thoughts of our minds communicated 1,500 or 2,000 miles, and as perfectly understood as though heard from our mouths. Again: in telescopes, we have had great improvements, and Lord Ross, by the aid of his improvements in this instrument, has led to the discovery, that what were supposed to be fixed stars in the nebul, are really the suns of other systems. Look again at the steam-Whoever had maintained that the locoengine. motive could convey the railway train thirty, forty, fifty, or sixty miles per hour, would have been scouted as mad; yet this is now done as a matter of course. With regard to intoxicating beverages, supposed to be the promoters of life, these have been proved to be the destroyers of life. (Hear, hear.) Their use is condemned by judges and magistrates from the bench, and they are proved to produce a large proportion of the poverty, disease, and lunacy which abound. The "roast beef of England" has also been supposed to be something very desirable; but it is clearly proved, that animals are subject to the same, or similar diseases to which men are exposed-small pox, measles, etc. Do you suppose that the flesh of these animals, in these various states of disease, can be taken into the stomach as food without our health being affected by it? Examine these things, and you will, perhaps, be convinced, that our forefathers in this matter, as in some others, were not exactly right. I do not intend to prolong my remarks; for I see on my right hand and my left, those who are better able to speak on this question, and with more effect, than I can. But I may show you, at least, that Vegetarianism does not destroy life, for we have here, on my right hand, a hale man, in his eighty-fifth year, who for more than forty-three years has altogether adhered to this system; and on my left, one who has never, in the whole course of his life, partaken of either the flesh of animals, or intoxicating drinks. (Applause.)

The Chairman then called upon Mr. Buckley, the Secretary, to read the report of the proceedings of the Association during the past year, which enumerated various

successful local operations, and gave the financial statement of the Treasurer. After which, and the usual interval of music, Mr. Simpson was called upon, who rose and said:

Mr. Chairman, Ladies, and Gentlemen,— Permit me to congratulate the Manchester and Salford Vegetarian Association on the arrangements which so happily brings us together this evening. I believe there are three classes of persons here to night. Those who from their love of social meetings of all kinds, are here for the sake of meeting their friends. Another class who may be called doubters of the principles of all "strange systems of living, and of Vegetarianism in particular." And another class comprising those who are earnest in their inquiries, as well as those in the love of the Vegetarian cause. It is very interesting to meet on these occasions, with the mere object of the seeker of social pleasure; because, at least, in the words of the man who denounced the Quakers' meeting, such intercourse as this tends, and in no inconsiderable way, to "kill the devil." (Laughter.) I have, however, on this occasion, principally to address myself to the doubters. There are some who think the Vegetarian practice is only fit for killing people. "Can you live In reply, we have here on it," say they. (alluding to the gentlemen on the platform) the old and the young, an alderman between them, and the stalwart advocate in the rear, who works hard in all parts of this country, without any apparent risk of dying of consumption, because he opens his mouth on a Vegetarian diet. (Laughter and cheers.) We have the members of the Vegetarian Society, and have, also, besides these, the agricultural classes, and the mass of other people who live for the most part on the products of the vegetable kingdom. The people who eat most meat, are not those who do the hard work, but the easy in circumstances, who can afford to sleep after dinner, and pass their days, for the most part, in a doze. You have also Vegetarian experience amongst the men who work at the hardest trades; and even in this city of Manchester, you have an account of one, a blacksmith, which I hold in my hand, and whose experience you will find in the Vegetarian Messenger.* I am very happy to direct attention to this, from an intelligent man who works hard at But there are numerous instances of the anvil. We find that those who lift the this kind. heaviest burdens, are those who feed upon simple diet, and quench their thirst with a glass of iced water. I refer to the porters of Smyrna, and Cairo, who carry loads of seven or eight hundred pounds weight, and at whose power and endurance all travellers express surprise. But some doubters say, ' Are you not inconsistent, and shall we not have to go barefoot, and without clothes to our backs, if we carry out this principle.' We reply, That we are driven to use leather, and other articles, of that nature, because our meat-eating brethren have chosen to kill animals; but that in time, a demand for other articles will spring up, and be supplied, just as gutta percha, * See Vegetarian Messenger, p. 51.

india rubber, and felt, have come into use in consequence of the limited demand already set up. "But," says a practical doubter, "Sir, shall we not all be eaten up on your system. The animals will first prey on each other, and then they will eat us!" The answer to this is, We shall not all be Vegetarians in a day. It will at least take a few years to do this; and the supply will regulate itself, here, just as in other things; in the meantime, our meat-eating brethren will eat down the balance. (Cheers.) "But," another asks, (and I love those men who ask questions) "is it natural?" To be sure it is. "But don't you know we have got teeth the formation of which shows that we are intended to eat meat?" To eat meat! There are the teeth we call the canine teeth; but this is all. Are we first to eat the food of the dog, and then, reasoning from our practice, instead of from nature, to conclude that these teeth prove we were intended to be carnivorous too. other animals have these, larger than we have. and yet do not eat meat. Man is found to approximate most closely to the monkey tribes; and all great naturalists from the time of CUVIER (who wrote the greatest work on anatomy) down to Professor OWEN, have shown, in speaking of the natural food of man, that the opinion so commonly entertained is mistaken. Man can live upon many things that are not natural; and though we can eat flesh, and live comparatively well, yet it is not the most natural LINNÆUS, CUVIER, DAUBENTON, to do so. RAY, and others, have proved that man is an intermediate animal, and have declared from his structure, that fruits, roots, and grain, are his natural food, though he has power to subsist otherwise. "But is your food sufficiently nutritive, cabbage is very good to beef, but it would be very insufficient without meat?" You may eat cabbage if you like, but we do not speak of such vegetables as representing a Vegetarian diet, in which we include fruits, roots, and grain; and other articles of food, such as milk, and eggs may be mixed with these; and such a diet is abundantly nutritive. The common error is to eat too freely, where the food is plentiful, and thus to take more nutriment than the system There are few here, however, who requires. could eat peas and beans very freely; because they do not work hard enough, and thus the system would become overcharged. man who works out of doors laboriously, can eat freely of such food as peas, beans, and lentils. Flesh meat does not contain nearly so much nutriment as peas, beans, and lentils. the most, it only contains 22 lbs. out of the 100 lbs. of that which builds up the body; whilst peas, beans, and lentils respectively supply 29 lbs., 31 lbs., and 33 lbs. of that which forms the flesh of our bodies; and instead of having, like fleshmeat, only 14 per cent. of that which makes the heat of the body, we get from 48 to 51 per cent. from the vegetable products just referred to. How unfortunate that the wants of the body and the composition of food are so little understood. It often happens that there is one-third of society who take more food than their systems can digest; another third who are very imperfectly fed; and another third who are almost, or altogether starving; and still there is abundance for all. Let a man speak of Lord DERBY as Chancellor of the Exchequer, instead of the first Lord of the Treasury, and he would be laughed at for the blunder; but a man may make the grossest mistakes in regard to his own system and its requirements, and this ignorance is all excusable; it is fashionable, and quite correct. Nature ever tries to make the best of all things; but how happy if we can get back to our first nature, from the "second nature" we have acquired! It is quite a mistake, then, to suppose that vegetables are not sufficiently nutritive, the fact being, that we have to select from their variety those most suitable to us, or we shall get more nutrition than we need. (Applause.) This flesh-meat is thus sadly over-estimated, when it it supposed that it is the only, or greatest source of nutriment. It is, too, an ugly sight in or out of the butcher's shop. The senses, more or less, revolt from it; and those of you who are not Vegetarians, do not associate it with the elegant. You who went to London, and took a peep into the Crystal Palace, would see those huge cornucopias of fruits and flowers. And most beautiful they were, and of nature's own colouring; but how surprised you would have been to see your own legs of mutton, or ribs of beef, sticking out of these horns of plenty, and attempted to be associated with their grace and beauty. (Laughter and cheers.) Our chairman was right, in speaking of meat as vegetable food. It is only the vegetable principles passed first into the body of an animal; and part of these being used to support the animal, you take the balance as food for yourselves. (Hear, hear.) But, oh! what waste is this! What do figures prove on this point? That the same land would produce vastly more useful food, if applied only to the raising of food for man. All the operations of nature are economical and simple. There is no necessity to go round by London to get to Liverpool; since you may go direct. And so, there is no necessity to take all this great trouble to put food into other animals, that we may find a substitute for our own food in their bodies afterwards. There is great advantage in a real acquaintance with the Vegetarian practice of life; and it is happy to feel that our habits harmonize with the order and economy of nature, so conspicuous the more we advance in knowledge. My conviction is, that all who inquire into this system of living, merely in connection with its simplicity and economy, will find, whether high or low, rich or poor, that they are practically interested in it, and that especially as regards the masses, it has grave claims on the attention. But, again, say some, "Have you all the essentials of food in vegetables?" Vegetable products contain a greater portion of all the elements required, including the chemical ingredients called salts. LIEBIG shows the importance of the alkalinity of the blood; and I doubt not that important evidence is now being developed to show the importance of the alkaline salts so abundant in vegetables. Dr. GREGORY, though unfortunately misconceiving some of our arguments, recently, admits the greater degree of

nutriment to be had from vegetables than flesh, and points out the advantage of vegetables, also, for their alkaline salts, as I have just named. We shall find, later on, that this is the reason the blood does not decompose so soon when formed from vegetable food, as it does when formed from the flesh of animals. We shall find that this is one great reason why, when we take our last leave of our friends, their bodies do not decompose as soon as those of persons who have lived on the mixed This question of the alkalinity of the blood is very important in this view. Sir," again says the inquirer, "can we live as comfortably? because my doctor says I should live on chops and steaks, and use very little vegetables; and I should be afraid to take up your system, after the advice I have got." Our doctors are obliged to "know on which side the bread is buttered," poor men; and those who happen to be Vegetarians, even. We have many doctors physicians and surgeons, in proportion to our numbers; -near twenty in our Society - but though they follow the Vegetarian diet in their own practice, and that of their families, yet they do not, I venture to say, thrust this system upon the attention of all their patients. It is a little like the testimony of the two thousand doctors, who say alcohol is a bad thing; for, how many of these prescribe abstinence from them, or are even, in this case, abstainers themselves, and make their patients abstainers too? We must not expect doctors to be more chivalric than other men; and most of them are ignorant, too, of these facts. The subject does not come in the way of their regular medical teaching. recommend chops as best, because they most likely think so, for want of information: and because we will not allow our doctors to say all that is true. "I have many things to say unto you, but ye cannot hear them now," may be said by them, as well as by our first Great Master. Since many of our medical men have been educated, however, the stomach has been looked into; and it has thus been proved, how mistaken is the popular opinion that flesh is most digestible. A man, in America, who went out one day to destroy God's peaceful creatures, met with an accident. By some means his gun was discharged, and blew a hole into his side, perforating his stomach. Dr. BEAUMONT of Canada, in curing this patient, and subsequently, made a great number of experiments; and these have been published, and show that there is actually a difference in favour of vegetable food, of 23m. 33 sec., on the average, of the articles usually taken as food. There are many persons who really do not know what does agree with them, their stomachs are so capricious; and such even, if they act judiciously, may do well on our sys-Why, there is Mr. SMITH of Malton, who came into the Vegetarian practice a forlorn dyspeptic; and his friends said to him, "Oh! you will be dead in a month, if you adopt this system." He had read a paper before the members of a Mutual Improvement Society (and I am He had read a paper before the members glad to learn there is a society of this kind in connection with this place (hear, hear), and there are many more in Manchester. Manchester is

the moral capital of the world (hear, hear, and cheers); for it seems as though everything, to be successful, should either originate there, or be touched up, in some way, to make it succeed. Well, the discussion which followed Mr. Smith's paper, led him to inquire how far we were justified in taking the lives of animals, highly organized and sentient like ourselves, in order to sustain our own. We have the result of the inquiry in that fine book, the Fruits and Farinacea the Proper Food of Man. (Hear, hear.) The likeness of human flesh to that of animal flesh is striking. Look at that domestic animal, the pig, which, as Dr. ADAM CLARKE said, was cursed under the old law, and could never be a blessing under the new, and which he speaks of as a fit offering to the devil, especially if stuffed with tobacco. (Laughter.) This flesh, placed side by side with man's, is so like, that, as Sir Francis Head has said, in cleverly referring to the habits of the sensualist eating his home-fed pork, one really feels ashamed that the one animal should eat the other. (Laughter.) Well, Mr. SMITH (from his great physiological knowledge, regarded almost as a medical man in his circle of acquaintance) was opposed in his plan of becoming a Vegetariau, but having been led on from one degree of light to another, the result was ultimately as happy for himself and the world, as reasoning had shown it would be. There are many who come to us in these states of dyspepsia, such as young clerks, and persons in highly artificial life. I told you it was cheaper to live on our principle, it is twenty times as cheap in some articles; and that, to me, is the condemnation of the opposite practice. "But does it please as well?" To be sure it does; and you will find this as you progress in Vegetarianism, and that there are greater enjoyments than on the mixed-diet system. Our tastes are not all natural; and the supposed agreeable taste and smell of roast beef are seen to be factitious and acquired. The odour of roast meat is, in itself, suggestive of nothing agreeable; and if our habits were different, it might well remind us of those who were burnt at the stake, more readily than anything else. I appeal to those who have left the mixed diet, if they do not find that there is more enjoyment in this new system, and much greater variety. And then our senses of sight or touch are no longer offended. We make the fellow who carries meat along the street, keep it covered from the view: but we do not do this with the man who carries his apples, or any other kind of fruit; for the sight of these, like that of the waving corn, is ever grateful to the senses. I intended to make some observations on the mode of commencing the Vegetarian practice; but I must, I perceive, leave you to ascertain this for yourselves, as the time is past. Get that excellent book, the Vegetarian Cookery, in which you will find all the information on this subject, and every variety of diet your circumstances may need. And now, in conclusion, let us inquire, "Of what influence should custom be on this subject?" To meet the inquiry, let us take the case of that man, the philosopher, who first said the world turned

round the sun (COPERNICUS). Why, he had to leave the world as quickly as possible, or else the screw would have been applied to him. He died only just in time to escape this. But see the next who followed him, —GALILEO—and repeated this truth, though he took up the report, and did not originate it, they did lay hands on him, and he was compelled on his bended knees to say: "No, it is not so." It was not decent, in those times. to violate customs by saying that the earth did not stand still, or was not flat; but he got up again, and said, "But it moveth!" for all that; and again custom compelled him to deny the truth. And then, there is HARVEY, who discovered the circulation of the blood. The people of his time proscribed him, and no mau in his profession, above the age of 40 years, could receive the theory he taught. But, still, the blood does circulate, however, for all that. You see how truth has been met; and how much, then, is mere opposition to Vegetarianism worth? The practice of the world was Vegetarian in the beginning. ADAM was a Vegetarian, and this practice prevailed until the people got into crooked ways, and the earth was covered with violence, and then, we learn they first eat animals. It is not agreeable, either, to destroy life, in order to prepare these bodies of animals for the table; and many of those who hear me to-night, would not think of eating meat if they saw the processes resorted to, to prepare it for food. I do not believe that men mean to be wrong; in the main they intend to do well, and to forsake error as fast as they know how. I cannot now adapt the system to different individuals; but if you are a clerk, don't try to live on the simplest food, like the man who works hard out of doors—the man of large appetite and large Many try the system injudiciously, and lungs. then say it is a failure. No, it is not; it is their attempt to practice it which is the failure. It may require moral courage to be a Vegetarian; but there is nothing worth having which does not cost a little trouble; and we are none of us fit for moral progress, if we are not able to stand against the prevailing practices of the time. Inquire, then, and dare to follow out your convictions. Try the system for yourselves, and you will find how much better and happier you are for the change; and if, as life advances, the peacefulness of your practice becomes greater and greater, you will not then have reason to complain, because, like our old friend on my right, you have the sunlight still in your minds, and are grown into the "old boy," rather than the old man. (Loud and continued applause.)

The CHAIRMAN here called upon Mr. Bormond to favour the meeting with the Vegetarian version of the song "We'll win the day," which was sung with great effect.

Mr. Betteney was then called on to address the meeting; and after several introductory remarks, in allusion to the prescribed limits of his address, said:—There was a class who ate animal food, not so much because they liked it; not so much because they were governed by prejudice; but because they thought it essential to the

building up of the system, and the maintaining of that power and vigour which were needed in the business of life. They gave these persons credit for sincerity. There was a still larger class who were governed by appetite; whose reasons for their practice might be expressed in that singular sentence, "I like it." These eat flesh. not so much because they thought it essential to the support of the body, but because they thought it necessary to bow down to the authority of their great grandfathers. These ate animal food, they drank intoxicating liquors, they followed out sundry other habits, because they liked them. And it was against this class that Vegetarians had most vigorously to contend. He thought it was Mr. BORMOND who had remarked that, "the stomach has no ears." The stomach was indeed a very difficult organ to argue with. We might present truths, but these produced no effect; the stomach would take its own way. He came to a third reason—fashion; and this was the most mighty of all. (Hear, hear.) Fashion stamped that legal which was not legal. Practices, however opposed to the noblest and brightest lessons of wisdom, would receive the sanction of fashion: and were then acknowledged and legalized, till that fashion had to be changed and brought about another view. He believed this to be true, not only as regarded Vegetarianism, but also teetotalism. But the dominion of fashion was opposed to the facts of science, and to the inquiring spirit of the age, which lead thinkers of all classes to rebel against being merely transparent mediums through which the opinious and sentiments of others could shine. This feeling was getting very much stronger in our day. He might say, in regard to those friends who met with objection, that Vegetarian truth was becoming more recognized in circles which were once opposed to the introduction of every simple and unsophisticated habit. They had seen very fashionable persons, who took no shame to themselves for drinking the health of her Majesty in cold water; who would not victimize another who thought that Nature's beverage was best; they began to respect the feelings of others; to see that there ought to be a catholicity of feeling upon these subjects, and that the day of the faggot and the screw had passed away, never more to be established to stop the spread of truth. (Hear, He would, in conclusion, just add, that he had been a Vegetarian for three years; that he was a dyspeptic when he commenced the practice; but, since then, had never been troubled with any such affection, and never had occasion to take any medicine. Before adopting this practice he used to have certain pills and mixtures constantly adorning his chamber chimney-piece, which had disappeared, but left him in most excellent health, such as neither they nor his old diet had secured. (Applause.)

After a brief interval of music, the Chairman called upon Mr. Bormond, who addressed the meeting as follows:—

Sir, Ladies, and Gentlemen,—Yes it is true "the world moveth," in spite of faggot and screw, "the world moveth," and I would say, as an intro-

duction to the few remarks I may make, in the words of perhaps a better man than myself:—

"Lo the world is rich in blessings,
Earth and Ocean, flame and wind,
Have unnumbered secrets still,
To be ransack'd when you will,
For the service of mankind;
Science is a child as yet,
And her power and scope shall grow;
And her triumph in the future
Shall diminsh toil and woe,
Shall extend the bounds of pleasure,
With an ever-widening ken
And of woods and wildernesses
Make the homes of happy men." (Cheers.)

It is with a full, deep, practical, and ever-living conviction of the truth of these lines, that we stand so well in a Vegetarian diet. What a blessing it is to be able to stand above the mass of men! Not that we should act in any pharisaic spirit, and desire to boast of being above them; but that we may see clear above the swamp and bog, with a hope of one day lifting them up out of the degradation in which they are placed. No man can raise up the fallen if he come down to them. If we come down to the low, gormandizing, drinking, smoking masses, we lay down our leverage. One reason, perhaps the grand reason—I say this with no bad spirit one reason why men who desire to raise the people succeed so little, is, that they are not of the people-come not among them, they look upon themselves as a distinct class, and also, notwithstanding this pretension to distinction, they raise no distinction; for they drink with the drinker, and smoke with the smoker, and thus they have no power to lift up those below them. It is a great thing to be above the masses; and to realize the means which will place them upon the elevated "table land" on which you are standing. Now, in Vegetarian practice, we can say to them; See how simple are our wants, how free from care we are; how long we remain young, and agile, growing into old boys; happy and free; and they pause a moment from their creeping in the dust, and they hear a voice and understand it not, for it is an unknown tongue to them; but, at last, they see the man, and acknowledge that he is better, but at the same time, pull a face as long as a bass fiddle. (Laughter.) These are the people who rub one hand over the other (and so they may), and say, "We might as well not have gone to bed, we feel so bad;" and they look at the man, and say he has "gone"; and so he has gone from them, but they mean gone from his senses. "Why hear ye him?" say they. The man goes on, and after a time, the mass come up to the first elevation, and they come to see what he first taught and proclaimed; but he is still a-head of them, and goes on still. It has been so, and will be for some time yet. (Applause.) He thought it was well that all who addressed audiences should give them points to observe; just as they would take an opportunity to point out to a friend some fine view. All lived too much down in the animalism of nature, asking "What shall we eat and what shall we drink?" "What a fuss," (resumed Mr. BORMOND) say some people, "you make about eating and drinking." But

who, I would ask, turns out an infuriated beast into the crowded streets, upsetting women, capsizing apple stalls, breaking windows, and doing nobody knows how much mischief besides? Then there is the smell of meat (a stench like the candle shops), whilst the noise made in ringing a pig is enough to alarm half a dozen villages. (Laughter.) Sometimes we see a drove of swine driven along, and put into a place for the night; and the disturbance is so great, that no respectable person can get a wink of sleep for them. These swine have sometimes been lodged for the night near my lodgings, so that I speak from experience, when I defy any, but a deaf man, to get a wink of sleep for them. (Laughter.) Now it is they who eat these things that make "a fuss" and "a stir" about eating. I say to such, Just look at home. I have given you a few points of view here, from which to observe this subject. knocking out of brains, taking out entrails, cutting and slashing, blood running down the courts and lanes, and much more that I will not mention; if this is not making "a fuss," and "a noise," and "a stir" about eating, I should like to know what is. They who cause this have, therefore, no right to say that we make a fuss and a stir as to what we shall eat and drink. And now, are you never surprised at the use that so many people would make of the Divine Word? Some people seem to have more faith in the Newgate Calendar than they have in the Bible; and more faith, too, in Jack Ketch, than in the preaching of the gospel. Is it said, It is a moral institution? "Oh! no, we never say that," is replied. Yes, but this is said, though, by implication. But if executions be really as important as it is implied they are, why not send the highest functionaries—the Archbishop of Canterbury if you will—to expound its lessons. The system, if respectable, is debased by being brought into connection with low beings. Some people bring the Bible to prove this rite proper. What presumption is here, to take away that sacred thing called life, which can only come from the Great Author of life. (Applause.) But this is not all. Some people will make the Bible into a cookery book, and refer to it to decide as to whether it is right to eat flesh and fish. I have one thing to say, however, before I sit down; and that is, that it seems to me that God never inspired holy men of old to speak of these things which our senses would enable us to find out for ourselves. But if we go to the Bible, it should be to find spiritual truth. The Scriptures were not inspired to teach us astronomy, geology, or dietetics, they were given to teach man great spiritual truths, that his five senses never could lead him to discover. And then JESUS CHRIST, in his teachings, took man as he found him. God ever does the best he can with the worst of us. Do not you see what an unfortunate position people put themselves in with the Bible. I have many experiences of this kind. At a meeting of two hours' length the other night, in rather an important village, I had to meet some objections supposed to be contained in the Bible.

jectors, however, never question any thing bearing on chemical facts, or anatomical reasonings, or statements of experience; but bring us the Bible, as if that would make us wrong. Get the truths of science correct, and you can never consistently put the Bible in opposition to them. Religion and science must ever harmonize, when rightly interpreted; and where there is apparent contradiction it is our blindness produces this, and as this is removed, all shall be plain. In the meantime, let us cease to prostitute the Bible. It was not written for any such low purposes, as those to which it is often applied. And now to conclude, there is one thing that one of the speakers said, and I was struck by it, "Dare to follow the truth." For my own part, I never let any man lay his hands upon me. We are often as if we got locked up in some mansion, and are content to remain there admiring its beauty; but there are many mansions, and some of them we have not seen. The chamber we are in may be very good; but it is well to open another door, and another, and let in the sunlight, and see what beauty there is in each. (Hear, hear.) Now, one word and I have done. I want you to remember the points of view I have put before you. Think who are the persons that make the fuss and stir about what they shall eat: and if you should happen to be in Hull, go down a back lane where the slaughter houses are (they call it Sewer Lane), with open doors
—I have sometimes run down to gain the South End, and have seen the dripping gore, reeking entrails, and worst of all, MAN debased;—men going about in the form and likeness of beasts, in some degree at least—and then you will come to the conclusion I have, that the meat-eaters are the people that make the stir about eating and drinking. (Continued applause.)

Mr. Nelson wished to propose a vote of thanks to Mr. JAMES GASKILL, for the use of the room. He begged to mention a fact, which had lately surprised the philosophers of Manchester. The fact to which he alluded, was the recent discovery of a German physician, that the tape-worm required two processes to bring it to perfection. It was found in the larvous state, in the brain of some animals, and in the liver of others; but never became completely developed until it found its way (in the larvous state) into the stomach of a second animal. This fact had been made known, on a recent occasion, at the Royal Manchester Institution. The gentleman who had read the paper on the tape-worm, was asked by the CHAIRMAN, in a discussion afterwards, whether the presence of the tape-worm arose from eating flesh. The reply was, "It does; it would not be found in the intestines of those who live on a Vegetarian diet." This was an important admission, and ought to be extensively known. (Applause.)

The motion was seconded, and thanks to Mr. Gaskill being unanimously accorded, a vote of thanks to the Chairman terminated the proceedings at a little before ten o'clock.

SOIREE OF THE LIVERPOOL VEGETARIAN ASSOCIATION.

On Monday, the 28th ult., the first of a series of soirées was given by the Liverpool Vegetarian Association, in the News Room of the Concert Hall, Lord Nelson Street. spacious apartment was occupied by four long tables, which, together with a platform table at the top, accommodated from 150 to 160 guests, about one-half of whom were ladies. James Simpson, Esq., President of the Association, and also President of the Vegetarian Society, occupied the chair, and was assisted by J. E. Nelson, Esq., of Manchester, and several gentlemen resident in Liverpool, in the addresses subsequently delivered to the meeting. The repast was commenced at seven o'clock, after the singing of an appropriate benediction, in which many of the guests joined. The provision consisted of a variety of Vegetarian dishes, comprising savoury pies, vegetables, rice, and plum puddings, several kinds of moulded farinacea, and dessert, the whole arrangements for securing the comfort of the guests being deserving of attention and imitation. worthy of remark, that the apparatus of the tables, embracing all the requirements of porcelain, glass, plate, etc., etc., were the property of a Joint-Stock Company, in connection with the Liverpool Association. The plates and dishes presented emblematical devices of fruits and farinaceous food, in harmony with the practice of the Vegetarian System, thus making the whole appliances of the tables complete in themselves, and worthy of the benevolent objects for which this company (already in a prosperous condition), has been originated. After the attention of the guests had been engaged with the repast for about an hour, the rest of the evening was devoted to a meeting, appointed for the dissemination of a knowledge of the principles of the system, a practical instance of which had been so satisfactorily demonstrated to the guests assembled. Mr. Simpson, on commencing the proceedings of this portion of the evening, rose and said:-

Ladies and Gentlemen—Permit me to congratulate you upon our meeting here this evening. Whatever relates to the social habits of man, merits our greatest attention; and you are to have a subject introduced to your notice to night, the interest of which certainly comes home to us all two or three times every day—the best way of feeding the body. It is very obvious that custom leads us in our habits of diet; and though customs vary, each nation contends for its own particular habits as the most sapient that can be practised; this being the case with the savage, as well as the civilized countries of the world. We have, however, as will be found, to examine very closely before we can give a sound reason for some of

the practices of diet which prevail in our country; and in doing this, we may come to see that such habits, however wise we may consider them, are but the result of erroneous impression and false training. Having, this evening, commenced our examination of Vegetarianism by one of the most agreeable ways,—that of eating our way into itwe shall perhaps now be the better able to examine its arguments. The mere mention of Vegetarianism suggests many questions to the mind of the stranger. How very absurd does the professed intention of deviating from ordinary custom appear. "Everybody eats meat," say people, "and how could man live without it." The mere thought, to the minds of some, is almost suggestive of a shower of cabbages. (Laughter.) But Vegetarians can laugh with those who choose to laugh; and they can reason a little with those who love to reason. People ask "what shall we eat, if we don't eat meat?" You see to night, a few of the things that can be presented for a very small charge; but these are a very few out of the varieties that can be prepared. The question from this moment becomes much simpler, because inquiry soon leads you to see that you have got an abundant provision, and, that instead of being restricted to "potatoes and cabbages," you can have a variety of food, ranging far beyond what can be prepared from the flesh of animals. There comes out, too, in the inquiry, something relating to the social circle, which is quite deserving of attention. It is quite possible you may see something in the Vegetarian system, better calculated to produce good temper and cheerfulnesss, and, at least, more identified with kindness and benevolence, than in the other system of living. People are more readily satisfied, and happier; and I think that those who enter upon this inquiry dispassionately, cannot but find, that there is enough, and to spare, not only to feed the body and keep it in health, but to satisfy tastes of every degree. (Hear, hear.) But still there are many doubts on the threshold of Vegetarianism, and they assail people in every way; and, certainly, it would be a great misfortune to Christian nations, if a captious spirit had been applied to the Christian religion, similar to that which is sometimes shown towards Vegetarianism. People often ask questions that they do not wish to have answered, and for the mere purpose of throwing difficulty and doubt upon But the most difficult to convince the subject. are those who have not sufficient curiosity to inquire at all, but are willing to be led by prevailing People say, custom in this as in other matters. "But every Vegetarian does not look well;" and so they are doubters and dissatisfied. happens, however, that all meat-eating people do not look well, either; and if such noticed the first twenty persons they met, the chances are that they would not find one healthy looking person amongst them, though they might not one of them be Vegetarians. One generation is not sufficient to test the merits of the Vegetarian system, any more than it is the meat-eating

Still, there is an improvement in the health of the many who adopt the former system, which is more than sufficient for the purpose of removing all doubts, - sufficient to give confidence. From the time people adopt this practice, they acquire a lightness and cheerfulness unknown before; and after a little trial of the system, they will tell you that they feel a greater satisfaction than they did in their old habits. Many, too, come into the practice in delicate and dyspeptic states, seeking that health they could not secure in the mixed diet practice, and finding themselves bettered, continue permanently established in their new system. Here is a proof of the advantage of the Vegetarian system; for people would not continue habits of diet so opposed to general custom, and in spite of the solicitations of their friends, if they were not satisfied they were good. But, besides this, people say, "We could not live at the poles, on this system," and they therefore wait till this difficulty, also, is removed. We often go out of our way for objections to a system we do not like, and certainly this is going far from home for one; but people can live in extreme northern latitudes on this system, if they please. Instances of this are presented in the experience of the Hudson's Bay Company, who now find that two pounds and a half of maize-meal exceeds in value, every way, the eight pounds of fat meat previously supplied to their servants, and make use of it accordingly, with advantage.* Captain PARRY and Captain Ross also remarked the power of vegetable food to sustain the heat of the body; and people, when they come to be better informed upon this subject, are obliged to give up this old notion, also. It is a great error, however, to attempt to judge a practical system by these doubts and objections. No practical system can be judged fairly, without first reasoning upon it, and then trying it in practice. What then, it may be inquired, are the arguments that can be offered in support of Vegetarianism? Impartial inquiry shows that, strange as this principle may appear to begin with, it is the natural practice of living. It shows that the organization of man is adapted to this diet; and that, after all, the consumption of the flesh of animals is unnatural. There has been much mistake on this subject. It has been thought that man comes into the world "intended to eat meat." His teeth and intestinal canal are supposed to prove this; but when we come to inquire, we find this to be altogether a mistaken opinion. Man is an intermediate animal, between flesh-eating animals on the one hand, and grass-eating animals on the other. It has been said, however, that because he is not adapted to live like either of these classes of animals, that therefore he ought to live like both. Strange reasoning this! Reason, however, says, that man being an intermediate animal, should partake of an intermediate class of food, as much suited to his condition as the food of the other classes of animals named is to them; and this we find in fruits, roots, and farinacea. Many, reasoning from prevailing custom, rather than nature, have made this strange blunder just mentioned; but

LINNÆUS, CUVIER, and all the great naturalists, do not make this mistake, but say that man's natural food consists of this intermediate class of articles. The simiæ, or monkey tribes of animals, come nearest to man, and they are invariably found partaking of this character of food. There is also another class of arguments set up to show that man should not eat flesh. We find that all nutriment, whatever, is originated in the vegetable kingdom. Philosophically speaking, therefore, there can be no reason in man's preying upon the flesh of animals, unless we suppose, that like the lion and tiger, he is sent into the world to reduce and check the increase of certain classes of animals. The fact is, however, that man himself resorts to the most ingenious and unnatural means of increasing their numbers, by removing them from a state of nature whilst preparing them for slaughter. After all, however, in consuming the flesh of these animals, we can only obtain the principles of vegetable nutriment derived from the food upon which the animals have originally fed. We have the strongest men of the earth, such as the Greek divers and boatmen, and the porters of Smyrna, Cairo, Constantinople, Spain, and China; some of these carrying burdens on their heads and shoulders up to and exceeding 800 lbs. weight, and living, not on flesh, but on fruits and black bread, and drinking only water; whilst the beef-fed porters of Great Britain never even dream of such loads. The most beautiful forms are also found amongst these, as well as some of the savage tribes of the earth, whose diet is also Vegetarian. The sculptors of ancient Greece required no flesh-eating models from which to present the beauties of the human form; and high art, to-day, if she would rival them, must study similar normal instances, presented by several generations of abstinence from the flesh of animals as food, with other kindred enervating and degenerating practices. (Cheers.) Farinaceous food, again, is more digestible than flesh, the old notion that flesh is more easily digested being a mistake. BEAUMONT of Canada, by numerous experiments on all the ordinary articles of diet comprised in both the mixed diet and Vegetarian systems, has given data which show, that there is an advantage in favour of Vegetarian diet of 23 m. 33 sec., taking the average times of digestion. But here we are met with unfair objections: it is said, "You refer to ancient nations as instances of Vegetarian practice; and are you not thus committed to their fighting practices, and how does this agree with the moral claims set up in favour of Vegetarianism?" The answer to this is, that the mere practice of Vegetarian diet is only to be regarded as related to morals in a secondary way, and that these instances of Vegetarian practice alluded to, beyond exhibiting the greatest courage, are still to be regarded as evidences of the physical benefits of Vegetarianism. Thus, the condition of the Irish is thrown at us, from time to time, as instances of livers upon vegetables, and still addicted to turbulence and contention, in just the same spirit as the above objection is made; but what meets the case completely, is the statement already made, that these are all

* Vegetarian Treasury, p. 7.

physical instances; and when morals are brought into the question, we have simply to say, that when intellectual and moral education, and the influence of wise laws, shall have done as much for the Irish character as a potato diet, even, has done for them physically, then will they present as fine instances of manhood, morally and intellectually, as they now do, physically considered. (Loud cheers.) The system is in harmony with The senses of man declare for the Vegetarian system of diet, and are opposed to the flesh-eating practices of the world. The instincts of man show that the consumption of flesh as food is not natural to him, in the fact that flesh is an offence to his sight, as well as repulsive to the touch and smell. It would not be used, but for the force of habit, the want of reasoning upon the subject, and the resources of cookery -necessary to disguise that which would not otherwise be tolerated. After a period of abstinence from the use of flesh as food, we lose all our taste for it-even for this "roast beef of old England," - and should soon be unable to bear the sight or smell of it, if we did not see it for a length of time. I quote an instance related in WILLIAMS'S Missionary Enterprises, in proof of this; and this is a case where Vegetarian diet had not been adopted from any convictions upon the subject. "It was upwards of ten years after our arrival in this island," says Mr. WILLIAMS, "before we tasted beef; and when we killed our first ox, the mission families from the adjacent islands met at our house to enjoy the treat; but, to our mortification, we had so entirely lost the relish, that none of us could bear either the taste or the smell of it. One of the missionaries' wives burst into tears, and lamented bitterly that she should become so barbarous as to have lost her relish for English beef." (Laughter and cheers.) You see what I mean by this little incident; I quote it, to show you that if you come to practise Vegetarian diet, you will find you have instincts which you do not now attend to. Your sight will, however, always be delighted by sceing the waving corn, and pained by the sight of seeing cattle led to the slaughter-house, and by many other things which you do not now think of. Whether in the young or old, the tendency of man's nature is (notwithstanding the force of generations of wrong doing) in favour of that food appointed for man's use when the Creator declared all things to be "very good." (Cheers.)
Many facts may be adduced in proof of the harmony of the system with the intellectual perceptions. The inquiry brings out the important political fact, that the earth can support a much larger number of inhabitants on the Vegetarian, than on the flesh-eating practice; and we may find, that if we are to be as thickly populated as some countries are, that we must depend upon vegetable food. The statistics of the cost of a given amount of nutriment on the Vegetarian system, as compared with a corresponding amount derived from the flesh of animals (though this last was but vegetable in its principle after all), seems at once, and for ever, to settle the question against the mixed-diet practice. It may, indeed,

be upheld by those who will not reason upon the subject, but are content to be ruled by the sensual declaration, "I like it"; but reason and fact alike condemn and dispose of the system of feeding the body on the flesh and blood of the animal creation. (Hear, hear.) The Vegetarian system was also in harmony with the moral nature of man. The benevolent feelings were outraged by the slaughter of animals. If this was left to those who partake of the flesh when prepared, they would be disgusted, and refuse to slaughter animals for themselves. Society refuses to have these things forced upon its attention; it keeps the slaughter-house, with the horrors there enacted, as much as possible out of view, and we are unwilling that our children should learn what is done there. But man has no compunctious feeling when he thrust the sickle into the golden wheat; but can receive the gift of the Creator with thankfulness and joy. There is not one person in a thousand who identifies the meat on the table, with the body of the slaughtered animal. Do you think the beautiful and delicate minded woman could continue this practice, if she traced back the "meat" of which she partakes, through all the processes which have been brought to bear in its preparation for the table, so as to identify it with the limbs and other portions of the body of the animals living only a few hours before? Nature in asserting her natural instincts, makes it necessary to keep these things out of sight, if the practice of consuming the flesh of animals (highly organized, and closely approximating to our own bodies), is to be carried out. It may be seen that the system is an evil one, when it tends to demoralize our poorer brethren (butchers, drovers, and others), in compelling them to minister to the gratification of the prevailing habits of diet, by the training, driving, and preparation of animals for food. But have we a right, by our unhealthy demands, to compel others to carry on employments which would be utterly repulsive to ourselves? Vegetarianism agrees not only with man's instincts, but also with his intellectual and moral nature. It is, indeed, the only way of feeding the body, adapted to secure the highest happiness, which we all seek, or profess to seek, but which can never be attained, except in obedience to the laws which the Creator has himself appointed, whether spiritual or natural. (Cheers.) Man, thus considered, as possessing a physical, intellectual, and moral and spiritual nature, and with his happiness dependent upon a temperate and harmonious exercise and gratification of all the powers and functions with which he had been endowed, absolutely requires such a system as this. Thus it is, we contend that the Vegetarian system is established in man's nature. It is a system of reason, and peace, and happiness; and I would say to those who have not examined its arguments, that the more they dispassionately inquire into them, the more readily will they be led to support and carry out its practice. Every movement of benevolence or philanthropy harmonizes most admirably with this system: you will find in it a sympathy with all that is good. It is, indeed, a broad Peace principle, not

only for suffering mankind but for all humanity. Instinct, intellect, and morals alike repudiate the flesh-eating system; but all rejoice in the peace and harmony of the Vegetarian system. And thus I commend it most earnestly to the inquiries of those who have not examined it, in these few and hurried words (for I have spoken with my eyes fixed on the clock, attempting to condense what would require three hours for its full elucidation, into a brief address of five-and-twenty minutes); whilst I call upon all those who are Vegetarians, to seek to spread the system far and wide, thus proving themselves worthy of the truth they hold in trust for others; never doubting, but that as their reasons became known and understood, society will be ready to adopt and practise the Vegetarian system of living. I beg to apologise for these remarks; but trust that what I have been compelled to omit for want of time, will be made up by the gentlemen who will follow me.

(Loud and continued applause.)

Mr. Wm. Gibson, could not help observing that it gave him great pleasure to see so many ladies present on that occasion. He had frequently been at dinner parties where ladies were not present; where they would not be admitted. He had been at dinner parties before then, which cost him more shillings than the present had done pence; but which had not afforded him anything like the gratification he then felt, whilst he had been rendered unfit for business the following day. At the entertainments to which he referred, he had partaken of beef, mutton, pork, etc. All these "good things," however, had the effect of making him very ill. Her Majesty, upon the throne, he was going to say, but he meant at the dinner table, frequently dined upon a leg of mutton; and JOHN JONES the labourer dined upon the same. The rich and poor, the old and young, alike dined upon the flesh of animals. He might then be asked, "How dare you come before the world and abstain from the flesh of animals? First of all, he objected to the use of flesh on account of the filth connected with it. He would ask whether an apple-tree, or a peartree, or an orchard was ever considered a nuisance; whether even a potato field was ever considered a nuisance? But slaughter-houses were considered nuisances; they bred disease, and therefore our legislators compelled their removal from the middle of the town to the outskirts, and where the water running by might wash the filth away. If those ladies who so properly complained of dirt in their houses, knew the filth connected with the slaughter of animals, they would hesitate to consume flesh. (Cheers.) But he had other reasons for his abstinence. Had God intended him to eat flesh, he would have sent it ready to his hand, and in a form that would enable him to keep it for any length of time. This was a necessary quality in food, in a long journey for instance; whereas flesh would become unfit for food in a few days during hot weather. It was good for manure to put on the fields. Again, he objected to use the flesh of animals for food, because it was not in the original grant made to man by the Creator. He was glad to notice reference to the chapter and verse of this appointment, in the device upon the plates used by them on that occasion. He would ask, did they ever read that verse (Genesis i, 29)? If not, he begged them to do so carefully, and they would find the food appointed for man. To his very great surprise, on reading the 31st verse, he was informed that "God saw everything that he had made, and, behold, it was very good." What! the portion of man's food? Yes. But it did not include flesh, and therefore it was not necessary or best for the use of man. (Cheers.) He had not concluded all he meant to say, but having already occupied some time, he would reserve his further remarks to some future occasion. (Cheers.)

At this stage of the proceedings, the President called on a gentleman who had promised to favour the meeting with a song, and the Vegetarian version of the song, "There's a Good Time Coming," was accordingly sung with effect, the company present taking part in the chorus.

Mr. McGowan, who was next called upon, said :- As Vegetarians, we cannot but think that in many things society does, the law of love is broken. We believe in the harmony of goodness extending throughout creation, and we cannot think it necessary, that for the development and exercise of the functions the Creator has given us, that there should be a pang felt by any living thing. (Hear, hear.) Society, however, is not agreed with us upon this subject; since it frequently violates this law. It is true, however, that society is very much like the men, and women, and little boys and girls, of which it is made up, and it does not like to be told that its manners want mending. (Laughter and cheers.) We none of us like that. We Vegetarians are, however, at least labouring to bring about a little less slaughter in the world. do not wish to see the bodies of slaughtered animals upon the tables of our fellow-Christians. People, generally, do not like to be reminded that they have the dead bodies of animals before them. I have sometimes spoken of this at the tables of my friends; and fear I may have sometimes given offence in doing so. I prefer, however, to invite such persons to look at our table to-night. There was one Peter, a long while ago, who thought for himself a little differently to the rest of the world, and spoke out his convictions, and he was put into the prison, with two soldiers by his side, and two chains to make him fast. But, somehow, Peter escaped from the prison during the night, and went to the house of a family where he often visited. It was night, but the people had not retired to rest; they were thinking about PETER, and praying for his deliverance. When PETER knocked at the door, a little girl came to listen, "and when she knew Peter's voice," she ran in and told the people who was at the gate. But they said she was mad. And this charge is thrown at us. We have found out something which we must tell to the world, and they naturally ask the reasons of our practice, and on hearing them they say "how absurd!" PETER continued knocking at the gate; and then his friends said "It is his angel" The little girl, however, persisted that it was PETER: and so we persist in showing that flesh is not the best food. Some one in a family is induced to try our practice. He may have much difficulty to contend with in carrying out his convictions, from the solicitations and remonstrances of his friends; but, like little RHODA, he persists in adherence to the truth. After a time the doctor calls at JOHN'S house, to see some member of the family who is ill—not to see John, though he still keeps up his "strange way of living," and persists that it is a good thing. The doctor is appealed to about John; and not knowing very well what to say, perhaps remarks that he is looking thin, and says something about the danger of injuring his health by his new practice of diet. Doctors often talk of things they do not understand. What does the doctor really know of a practical system he has not tried? JOHN, with his month, or three months' experience of the system, knows far more and better about it than the doctor, who has never perhaps for a week attempted to live without flesh. The doctor is somewhat in the position of the Irish girl, who, when asked about her schooling, replied that she was little the better or worse for the matter of that, since she only went one day, and that was in the evening; besides, they had no candles, and the schoolmaster did not come! (Laughter and cheers.) So, when the doctor says "You are looking thin, JOHN," just let him be asked if he has ever tried the practice himself; and if not, recommend him to do so a little before he condemns it. (Hear hear.) This little girl still said PETER was at the door: she had heard his voice, and knew it well, and all the ridicule and charges of madness could not make her believe otherwise. And Peter, he was knocking outside all this time, and getting impatient, he shouted out louder, and at last they "opened the door, and saw him, and were astonished." So JOHN continues his practice, notwithstanding the doubts of his friends; and in time, he influences a younger brother or sister to follow his example; and so the matter goes on, till perhaps all the family become Vegetarians. All truth is connected, and the observance of one law brings about attention to another. a proverb which says, "It is a ticklish job for the cheeks, when the wheelbarrow goes over the nose." And so, if we break one law, the influence of this violation extends to other disadvantages. If we act injudiciously, and violate the laws of our physical constitution, we injure the body; this re-acts upon the mind, and that perhaps upon the spirit also. You go to the slaughter-house, or the butcher's shop; we do not: or, at least, if you do not go yourselves, you get somebody to go for you. But why do you go there? It is not for the same reason that you go to the tailor's, or the shoemaker's,—because you cannot make the articles in which they deal for yourselves-but because it is repulsive to your refined tastes and sensibilities, to do the work that is carried on in these scenes of depravity. This is kept out of sight as much as possible, and the flesh is required to be covered from view, as it is carried along the

But who ever wished that the beautiful fruit, should be hid from his sight? Fruits, in all their variety, are grateful to the senses of sight and smell, and are associated with no feelings of regret and remorse. The produce of the slaughterhouse is covered up, and is buried in the stomachs of men, till these become the receptacles even of decomposition and disease. (Hear, hear, and cheers.) You see our tables to night. Here is no blood; and different to tables where you see the mangled remains, legs, shoulders, livers, etc., of animals, which were living a few hours before! The meat-eating world have, then, their flesh, and fowl, and fish; and they have also their pills upon the mantle-piece, from all of which we are exempt. (Laughter and cheers.) If our system of living be good, and true, your's must be wrong; and we mean to hold on our way, till you bring us a clear case to show the necessity of partaking of flesh as food. We invite you to try our system for yourselves. You may look at a pudding for hours, and not know what it contains; but taste it, and you at once prove it. So we ask you to enter upon our practice of diet; and in due time, perhaps, you may find yourselves lifted by its instrumentality nearer to truth and happiness; to heaven, and to GoD himself, the great source of all truth and love. (Loud cheers.)

Mr. Nelson, said he was not there to make a speech, but simply to bear witness to the truth of Mr. McGowan's address, and to show himself as a specimen—one of those who had been "growing thinner" in the practice of Vegetarianism. (Cheers.) If possible, he desired to lead those present to examine this question that they might see whether it offered any advantages. He was free to confess, that the beneficial results of his Vegetarian practice had been great. He was not one of those who had been in the habit of consuming large quantities of flesh, neither had he been a partaker of alcoholic beverages before entering upon his Vegetarian practice. Still, he felt himself lighter and freer in body and mind, and had less care and anxiety about "what shall we eat and what shall we drink?" How delightful it was for man to be acquainted with, and fully to believe the fact, that the very hairs of his head were all numbered; and thus to be relieved from a load of care and anxiety, as well as foolish prejudice. It was thus, he trusted, that Vegetarians found their system enabled them to live nearer to their Heavenly Father. Whether by the way-side, or in the house, or the field, he believed that in such habits (though but means, after all), it would be found that the spirit was in that frame, that it could the more certainly enjoy communion with the Creator, as well as be led to that humility essential to the continuance of all his divine love and goodness. Man might thus the more readily keep under his body, so as to carry about within him something more valuable, whilst the great mass of society went about asking, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" It was a matter of gratulation that so many ladies were present. Most of them were young; they came into the world to fulfil an important mission, and they could not

leave it without contributing materially either to make it better or worse. Would they endeavour to attend faithfully to the education of the young, they would, in adopting the system of diet he was recommending, find it an important aid in their work, as little children living under a Vegetarian regimen could be taught almost anything they required to learn, with much more facility than they could under the mixed diet system. The experience of the Orphan Asylum in New York, abundantly proved that. Again commending the Vegetarian system to a careful trial, and especially in the future education of the young, as having an important influence in their moral training; and assuring all who heard him, that if fairly carried out, it would conduce to a purer and happier life, he begged to conclude the observations he had been led to make

on that occasion. (Applause.) Mr. Shaw Brown was not told whether he was to address his remarks to the heads of his audience; or to make an appeal to the sympathies of his hearers, on behalf of the suffering animal creation; but he had resolved to ascertain the objections to his system amongst the friends he might meet previous to that meeting, and in his address, endeavour, as far he was able, to apply Vegetarian arguments to them. He was a working man; and if any doubted it, he must invite them to feel at his hands. There was some hard horn there; but, certainly, it was not formed from the flesh of animals, but vegetable matter. He had been 666 days a Vegetarian; and since the commencement of his practice, he had every day, when in health, performed a fair day's work. A Vegetarian working man's experience was not from morning to night a scene of smoking, boiling, frying and roasting; he could soon cook his Vegetarian fare, and he had consequently much more time for the cultivation of his mind, and his wife was released from much toil and care incident to the preparation of food on the mixed diet system. (Cheers.) To come to the objections; he would take them in the order they presented themselves to him. The first person he met, on leaving his home, was an old acquaintance, who inquired after his health. He had replied, that he had got a cold. "Ah!" said his friend, "you see your Vegetarianism has not kept you from taking cold." His answer was "No, nor did he expect it to do so." Did they suppose that when a man became a Vegetarian, he would have a woolly covering upon him, resembling that of the sheep? Though an individual might observe one law, yet obedience to that would not protect him from the consequences of a violation of some other law. Vegetarians were not the only persons that took cold, though the flesh eater was found to suffer more from atmospheric changes than the Vegetarian. In his own experience, this was the case. On his former practice, he never took a cold without suffering from the tic-douloureux, or rheumatism, and a much greater amount of fever in the system, than was the case on his Vegetarian fare. The next gentleman whose objections he had to meet, was simply a working man, but had, nevertheless, devoted much time and thought to

the observation and study of the heavenly bodies. On asking this gentleman how he did, his answer was, that he was not very well, having taken cold: and on inquiring whether he (Mr. Brown) con. tinued his Vegetarian practice, and learning that he did, he remarked that he was astonished at him, as there was no argument in it at all, and its adherents were only able to tell a number of tales of the nasty practices resorted to in pre-paring flesh for food, just to set people against it. He told the gentleman, he thought it was a queer admission for a flesh-eater to make, that there were any "nasty practices" to speak about. The astronomer then told him to come to comparative anatomy, which demonstrated the absurdity of the Vegetarian system. He asked the objector if he thought he knew as much about comparative anatomy as he did about the stars. "Why no," said he, "I don't exactly think I do; but there is the canine teeth, you know, and these prove very clearly that man was intended to eat flesh." He then asked his friend how many teeth formed a complete set in the adult, but found he could not tell him. Here was a man professing to test Vegetarianism by comparative anatomy, and who actually did not know how many teeth he had in his own head. (Laughter and cheers.) [Mr. Brown then read an extract from Professor HITCHCOCK, to prove that the animals most closely resembling man were vegetable feeders, and that thus analogy was in favour of Vegetarian practice.] The next objection was urged by a gentleman, who was gifted with some degree of intelligence, and a teetotaller. He said he had been thinking over this question; but, as he could not come to a satisfactory conclusion, he had left it to his doctor to decide. The doctor had told him that a man might drag on existence, but he could not be said to live upon such a diet. Besides, in cold countries, it was absolutely necessary that men should use large quantities of fat meat, to keep up the heat of the body. He would like to have had an opportunity of asking this doctor a few questions such as these. "Would not one kind of carbonaceous food answer this purpose as well as another? Would not a carbonaceous vegetable substance answer as well as one of flesh?" Oatmeal, and maize-meal, contained an ample supply of matter of this kind. It was astonishing to him that men should so readily receive the dictum of medical men, without questioning and ascertaining their qualifications to give opinions. -The above cases might be taken as illustrations of the degree of worth to be attached to the objections of many men, when not based upon sound inquiry, or experience. (Applause.)

The President then intimated that the last address completed the business of the evening, and trusted, that those who had listened to the various addresses, if not convinced of the truth of Vegetarianism, had heard sufficient to satisfy them that it was deserving of careful inquiry. (Applause.)

The meeting then separated, a little before

ten o'clock.

SOIREE OF THE LIVERPOOL VEGETARIAN ASSOCIATION.

On Thursday, April 28th, a Soirée was given by the Liverpool Vegetarian Association, in the Concert Hall, Lord Nelson Street. Six long tables occupied the body of the Hall, and gave accommodation for 220 guests. The provision consisted of potato pies, baked potatoes, apple tarts, moulded rice, and plum pudding, with oranges, raisins, &c., as a dessert, the whole being presented as a simple practical instance of the cheapness and plenty of Vegetarian fare, principally addressed to the working classes, rather than as an attempt to set forth the complete resources of the Vegetarian system of cookery, when applied with intelligence and skill. On the whole, it must be admitted, that the entertainment realized somewhat less satisfaction to the guests, than on the two previous occasions when similar simple practical experiments in Vegetarian cookery have been addressed to the public by the Liverpool Association; but this we attribute principally to an influx of guests to the Hall considerably after the time announced for the Soirée, and when, in fact, the provision destined for some of the side tables had been placed before guests who had taken care to secure a more punctual attendance. Injustice, however, would be done to the committee of provision, if it were not also stated, that the attendance exceeded their calculations in relation to provision, and necessitated a resolution to abide by a fixed rule on similar future occasions, to refuse admission to those who do not make an earlier application for tickets.

JAMES SIMPSON, Esq., President of the Association, occupied the chair, and, after explaining on the part of the committee, the circumstances above referred to, and enjoining punctuality on such occasions, said he hoped that when next such a goodly company sat down in Liverpool, it would be all at one time, and with a fair start for every one. (Cheers and laughter.) He expressed the satisfaction he felt that evening; and though the pilot balloon in the advocacy of Vegetarianism, his greatest difficulty would be in limiting the many and important arguments in support of the practice of diet, an unpretending instance of which had then heen presented. They had seen no huge pieces of flesh-meat, whether of sheep, ox, or pig; but he trusted that a fair comparison of what they had just been partaking of, with such a provision as could be afforded on the mixed diet system, for a shilling, could not fail to do justice to, and to estabish a primá facie case for the Vegetarian system, simple and unpretending as was the provision and cookery on the occasion. The great difference between the Vegetarian and mixed diet practices was in the principle; he ought rather to say the principle in the one case, and the want of principle in the other. Now, what was the

origin of the Vegetarian system? It was as ancient as anything pertaining to the history of man; and, as truth was older than error, that system of diet was the oldest known; it dated from the creation and the garden of Paradise. (Genesis i, 29.) They did not thus, as people often supposed, raise a new question, but recommended the system appointed "iu the beginning," and which for many ages prevailed universally; and one which, despite the erroneous belief in the practice of feeding upon the flesh of animals, had ever since been carried out by the large masses of the world's population. It might be asked, What had the world gained by the change from the primitive practice of diet? Since the period to which he alluded, men had partaken of the flesh of animals; but sacred record showed that the change was coincident with the fall of man from his original position; and profane history even went to prove that it was associated with the "violence that covered the earth." It was a fact that men went to Scripture to seek sanction for all prevailing practices. It was not, however, surprising that men should refer to Scripture, and that the book given to be the guide of man's life should be made inseparable from even the dietetic, as well as the moral practices of life. Vegetarianism was referred to Scripture; and though it might be adopted on mere external grounds, even, it was still carried back to Scripture as opposed to its teachings. But many of the things for which Scriptural sanction was sought, were not favourable to morals. That system so graphically denounced by Mrs. BEECHER STOWE-slaverywas sought to be defended from Scripture. It was from the same source that war had been upheld. It was from the Sacred page that the capitalpunishment men of our time sought to defend a barbarous practice, which, in his opinion, was a disgrace to our age. (Applause.) It was from the same page that the Jews, in their perverted courses sought sanction for the putting away of their wives. But, as the Great Teacher had said, it was for the "hardness of their hearts" that they were permitted so to act. And respecting many of the practices of society now, it might be said, these things were permitted "because of the hardness of the heart," but that "it was not so in the beginning." They saw, therefore, that there ought to be a principle in their interpretation of the sacred volume. Was it surprising that when people went to Scripture to find sanctions for war, slavery, polygamy, and other evils, they should find something to offer in defence of the drinking and flesh-eating customs of society. (Hear, hear.) When they referred to Scripture, therefore, for the sanction of any practice, it was necessary to take care whence they drew their authority, lest they should be entrapped into the support of slavery, war, and other evil practices to which he had alluded. He granted that many instances could be drawn from Scripture, of flesheating; but these were subsequent to the period when man came fresh from the hands of the

Creator, and were the consequence of a depraved condition; whilst man's highest happiness would ever be found in obedience to the laws of his Maker, and his appointments with regard to food, made in paradise, which experience proved to be most satisfactory to those who fully and dispassionately entered into the practical inquiry. There was, however, a book of Genesis of an external character, which all could understand on There was abundant proof that this subject. the Vegetarian system of diet was the natural system. The instincts of man's nature declared not for the flesh of animals, but for the fruit and grain of the soil, in which they could abundantly rejoice. He granted, at once, that in the artificial life which prevailed, the instincts of man were not altogether declared in their normal character. They had factitious tastes in numerous instances; but it was not saying too much to assert, that the Creator had given to man instincts which pointed to his intended food and drink, as he had done to the rest of the animal These, when properly inquired into, were found to be ever opposed to the feeding on the flesh of animals, but to rejoice in the practice of diet commended to the attention of his hear-There was nothing in the sight of an animal to lead to the thought that beneath its skin there was anything suitable for feeding the body. The touch was also offended, in a natural state, by handling portions of animal flesh; and the ear was pained by the moans of a dying animal, of whatever size or kind it might be. The senses of taste and smell were urged as exceptions to this rule; but he contended that these were deprayed, and that even a brief abstinence from the use of those articles of food, which were so agreeable to many, rendered them distasteful. The missionary WILLIAMS gave an interesting illustration of this fact, in remarking that at one of the stations in the South Seas. where he and others had been labouring, they had lived for ten years without having tasted flesh-meat, and that on killing their first ox, the mission families assembled to partake of this food, formerly so grateful to their palates, but were astonished to find that their senses of taste and smell revolted at the feast; one poor woman, the wife of a missionary, actually bursting into tears, to think that she should have ever become so barbarous as to "lose her relish for English beef." (Laughter and cheers.) Those who looked into the physical condition of man, found an exact agreement between his structure and the food then contended for as the natural diet of man. Some, looking at the teeth and internal structure, argued that man was intended to eat flesh; but this was reasoning from prevailing custom back to nature, instead of seeking from nature to correct practice. The canine teeth were supposed to prove that man was intended to be a flesh-eating as well as a vegetable-eating animal. If this were any argument, we must also make the horse, the camel, and the monkey, flesh-eaters, for these had the same kind of teeth more developed than man, and still were grain and fruit-eating animals. The intestinal canal, and other parts of man's structure, had been

compared with those of other animals, and he had been found to be most assimilated to the Simiæ, or monkey tribes, which subsist upon vegetable food. All the great naturalists, such as LINNÆUS, CU-VIER, RAY, MONBODDO, and others, down to Professor OWEN, had shown this most clearly; and though some had made the great blunder of judging prevailing habits from custom instead of from reason, yet all the great authorities above named kept clear of the mistake, and agreed in classing man with the grain and fruit-eating animals. But there was another book of facts to which they would do well to apply in their researches on this subject. The science of chemistry was continually bringing new facts to light upon that question. All admitted that before the flood man did live on Vegetarian diet; but they were told, that since that time, man had been reconstituted. Science, however, went to prove that the original appointment was still the best, and thus virtually reappointed that which was first given as the natural food of man. It was only within the last twenty years that chemistry had been able to show the composition of food. Previously it was supposed that flesh contained most nutriment, and peculiar nutriment which no other substance possessed. Within this period, however, scientific research had demonstrated that man required three leading characteristics in his food, in order to build up the body: one to make the blood, flesh, bones, hair, and other parts of the structure; another to make the heat of the body; and chemical salts, which played an important part in the transformation of the food into blood. What, then, was the surprise of the chemist, when he came to reduce the "roast beef of old England" (in which many so much rejoiced) to its component parts, to find that every 100 lb. contained 63 4-10ths of water, and only 36 6-10ths of solid matter, including fat, lean, and bone. When they came to compare the composition of the flesh of animals, with certain kinds of vegetables,-he did not speak of cabbages and potatoes (as people often supposed, on hearing of Vegetarianism for the first time) but of fruits, roots, and grain—it was found, much to the surprise of the chemists, that whereas 100 lb. of ordinary butchers' meat had only 21 5-10 lb. of blood principle, and 14 3-10 lb. of fat, peas contained 29 lb. of the same animal matter; and that whereas the flesh had only 14 3-10ths lb. of animal heat matter, peas and beans had each $51\frac{1}{2}$ lb. of that principle, besides $3\frac{1}{2}$ lb. of ashes to aid in the transformation of the food into blood, where the flesh had only 8-10ths of a lb. The chemists might well be surprised at arriving at these results, in their natural desire to prove something in favour of the superiority of "roast beef." They had admitted that bread was the standard of food; that it contained the requisite principles in the best proportions; as Professor GREGORY said: - "Of all food, bread made from the whole meal of wheat, oats, or rye, is the most economical, since nature supplies in it the due proportions of sanguigenous, respiratory, and mineral matter." They had, therefore, these facts, and this admission of a most important character, and when they compared what the flesh-meat

afforded with the much greater amounts of nutritive matter from the vegetable food named, they found they had to learn their lesson of nutrition over again, and to admit that the world had been (Hear, hear.) It was found that, instead of the flesh of animals being anything peculiar, it was nothing of the kind, but owed its nutriment merely to vegetable nntriment originating in protein compounds, which have their sole source in the vegetable kingdom, and are merely thence transferred to the bodies of animals. The words of LIEBIG were very-forcible upon the subject. "In fact," says he, "the carnivora, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter." Thus, when they are meat, they did not partake of anything peculiar; they only got the same principles which had served for the nutrition of the animal on which they fed, and these were taken, too, with all the accidents of disease, and the unpleasantness of the processes resorted to in procuring flesh for the table, instead of simply and directly from the bosom of nature, more cheaply, and in freedom from offensive practices in every degree. (Loud cheers.) Now, taking the discoveries of LIEBIG, PLAYFAIR, and Boussingault on this subject, it must be admitted that this principle was most important, and it was the more valuable from the dispassionate manner in which such facts had been arrived at. Judging from the way in which celebrated chemists are sometimes supposed to act, it might have been expected that the popular prejudices of the age would have been pandered to in this as on other occasions; but the facts were too strong, and so they were compelled to admit that flesh is not so valuable an article of food, as people usually suppose. Indeed, one chemist did say that "fat meat agreed closely with bread." But it was very important that they should take nature and chemistry together, if man was to obey the physiological as well as the other laws of his constitution. Let any of their most meat-eating friends attempt to live upon fat meat instead of bread, and what would follow? They might rest assured that if they thus took their food in a roundabout way they must pay dearly for it. The economics of the question were most important. The blunder was excusable so long as it was supposed that there was anything peculiar in the nutrition derived from flesh; but now that it was an established fact that it was identical with that of the vegetables upon which the animal fed, the system of living upon the flesh of animals was shown to be a circuitous and costly way of procuring that which might have been obtained simply and cheaply, in the way of nature, from the vegetable kingdom. It was thus found that 100 lb. of the flesh of the body could be produced from beans for £1 2s. 6d., from peas for £1 2s. 11\frac{1}{4}d., from wheat meal for £2 19s. $6\frac{1}{2}$ d.; but if men would seek the same amount of flesh from ordinary butchers' meat, even when taken at 6d. per lb., it could not cost less than £11 12s. 6½d. (Cheers.) If there was one argument which to his mind was more conclusive than another, it was the

question of expense, which showed that meat eating was a great exception in this case to all the operations of nature otherwise. There were more than two-thirds of the population of the whole earth who lived in the practice of the Vegetarian system, and in our own country many carried out the practice from various motives; not merely a few here and there, but hundreds, and he might say thousands, were thus living without being identified with the Vegetarian Society in any way. The health of individuals was almost certainly found to be benefited in this practice. It was true there were many crude attempts at carrying out the system, many persons living merely upon cabbages and potatoes. and the ordinary vegetables they were previously in the habit of consuming along with the meat, instead of a well selected vegetarian diet. were simply mistakes, and not instances of Vegetarian practice at all, which, judiciously entered upon and carried out, would be found amply sufficient to support the strength and vigour of the body. Dyspepsia was a well-known form of disease in this country, and one with which many persons continued to be afflicted on the mixed diet practice; but such often experienced a speedy and permanent relief on adopting the system he was commending. The strength of the body was built up most completely in this The greatest instances of physical strength were found, not amongst meat-eating populations, but amongst vegetable feeders. He alluded to the Greek boatmen; the porters of Cairo, Constantinople, and Spain; the labouring population of Italy, who live upon polenta (a preparation from barley), and macaroni, as did their ancient Roman progenitors, with the Greeks, Persians, and others, whoin the time of their greatest heroism were Vegetarians. Indeed, when they came to inquire into the matter, they found that the populations of all countries lived upon this system mainly, and that those who did the hardest work were not the greatest consumers of flesh, but left it to those in easy circumstances, and the mechanics of large towns, who earned good wages, and supposed this food to be something vastly superior. Inquiry thus led to some striking results, when facts were fairly appealed to; and he would ask-Was it fair or just to condemn a system as absurd before its facts were carefully examined? What, then, was the great obstacle to the adoption of the Vegetarian Was it not the force of prevailing system? custom? But they were not to be disheartened by this, since in all time the truth had ever to be spoken under this disadvantage. (Hear, hear.) It was thus in the case of him who asserted that the world moved, when it was "most respectable and correct " to believe that it stood still; and the Inquisition compelled a recantation of the offensive truth. The discoverer of the circulation of the blood had to endure the opposition of the medical profession, and of the people of his time. The same reception awaited the invention of the steam-boat, and everything worthy of attention had been thus assailed; and it was thus nothing extraordinary that the Vegetarian system should be pointed at as something to be laughed at.

But "I like it" would never be a law with the world. Sensualism must give place to instinct. intellect, and morals. These were the authorities which should give future laws to the world. Error existed only in the dark; bring the light to bear upon this question of diet, and they would see many things different to what they anticipated. The system would be seen to be in harmony with the laws of the universe, and in due time all obstacles to its adoption would be removed. In order to secure what was called happiness, it was necessary that all the laws of the Creator should be observed. Many attempted to carry out one set of laws to the neglect of others; to be happy, however, it was required that all the parts of man's nature should be in harmonious exercise. His intellectual, moral, and physical attributes would all be found in agreement with the Vegetarian system, whilst they were violated by the opposite practice. Benevolence was offended when the practices carried out in preparing flesh for the table were thought of. Slaughter-houses were placed in the outskirts of cities; the flesh was disguised by strange names, and its source concealed from the knowledge of children. (Applause.) He commended this practice of disguising the sources from which it was procured, if it were intended to continue that system of living. Did they think the meat which was placed upon the table was identified with the animal that lived only a few hours before? Was it believed that the flesh we ate was composed of blood-vessels, nerves, and fibre, similar to our own? All those who thus looked at and traced out the facts for themselves, would, notwithstanding a long life of erroneous practice, begin to ask whether there was no other way of living; and especially when they realised that it was taken with the accidents of disease (meeting them in a thousand ways), they would say, "Give us that which God has given us simply, and in such abundance." (Hear, hear, and cheers.) The importance of the question was much increased when it was known that more than fifteen men could live upon the same quantity of land on the Vegetarian system which would only support one on the flesh of animals. These were startling facts, and the meat-eating system could not stand before them. (Applause.) He granted that there were many steps between conviction and practice. Christianity had been professed for 1800 years, and yet how slow were men to trust its principles! All would, more or less, sympathise with and approve of the Vegetarian system, whatever might be their practice, since reason and conviction, at least, would be on the side of Vegetarianism. (Hear, hear.) This system was dear to those who inquired into it. from its very peacefulness; whilst the other practice was one of violence. The Vegetarian system made all men brethren; the mixed-diet practice first degraded men, and then looked down upon them with contempt, as in the case of the butcher and drover, who were, by the artificial demands of society for flesh as food, compelled to carry burdens which those who imposed them would not touch, "even with one of their fingers." Society had many things to answer for on this

head. It was thus an important question, how best to feed the body. It had been said that those who gave attention to meats and drinks were of "the last apostacy," confounding passages of Scripture relating to idolatrous usages with the simple question of feeding the body in the best way, which must ever be of importance so long as it remained true that "the body was the temple of the soul." Let them then bear in mind that the Vegetarian system of diet was originally appointed by the Creator, and ouly departed from in the subsequent violence that covered the earth; that it was re-appointed by the facts of scientific research, showing that it was still the best food of man; that it was sufficient to build up the strength and vigour of the body, as shown by facts and experience, in all times and countries; and that it was in harmony with man's physical, intellectual, and moral nature; and they might all, ere long, come to see that it was essential to the highest progress and happiness of the world. (Loud applause.)

The Chairman then apologized for the unavoidable absence of Mr. Beck of Boston, who was announced to take part in the proceedings of the evening; and after an interval of music, called on

Mr. BORMOND, who said that he had been labouring, with much interest, for nearly two weeks, in the town of Liverpool, and would therefore confine his remarks on that occasion to a very few brief thoughts. He had often been struck by the great importance those who lived on the mixed diet practice attached to the very small portion of animal food they consumed. If the provision of their various meals was examined, it would be found to be essentially Vegetarian in its character. The tea, sugar, coffee, bread, &c., were all Vegetarian; and he rarely found people "riotous eaters of flesh," but that they partook of it in great moderation. He sometimes met with objections on the part of those who were called to travel, from the supposed difficulty of finding Vegetarian provision; but, for his part, he could, in case of need, partake of the ordinary provision of the families with whom he might be a guest, with perfect satisfaction, the flesh of animals only excepted. He thus thought the difficulty much over-rated. He was often struck by the fact that there was less difference between Vegetarians and their flesh-eating brethren than was commonly supposed. But he was much surprised to hear the question asked so frequently, "What shall we live upon, if we give up meat?" Why, as he had remarked, they who made this inquiry lived mainly on Vegetarian products already, and flesh formed a very small part of their food. Suppose the whole of those present to be cast away in some emigration ship, and to have no other kind of food than such as they had partaken of on that occasion, would not some of them be surprised to find that they could live upon it—on that "stuff," as they sometimes called it. Did they suppose any of them would suffer so very much by the change? The President had well remarked, that it was not

those who did the hardest work who ate the most flesh, but those in easy circumstances, and it could not thus be essential to the strength and vigour of the body. In his visits to agricultural districts, he was often told that it was unnecessary to advocate this system amongst those who, from their limited means, could rarely partake of flesh. To this he had to reply, that this class of our population too frequently indulged in hard thoughts and murmurings that they were deprived of an article of food they considered so important. He wished, therefore, to show them that this was a mistaken opinion; it being ever true that all God's most important gifts were offered freely alike to all. He would relate an anecdote to relieve the stretch of attention. On one occasion, whilst lecturing in Essex, and treating this popular feeling more closely than he was then, a stout fellow, an agricultural labourer, standing near the door, grumbled out-" Its all very well for a chap that goes about the country talking, to live without meat; but I know very well, if I did'nt get a bit of meat I should soon be a dead man." (Laughter.) The remark was allowed to pass without notice, until near the close of the lecture, when he stated that few of the labourers in that part of the country would get more than 7 lb. of flesh in a week, and that he supposed his big friend by the door would hardly use more than that. "Do you mean me?" asked the man. "Yes!" "Why, I don't get more than that in a whole year!" (Laughter.) He ascertained afterwards that this man had a wife, and a family of five or six children to support on this 7 lb. of flesh; so that if it were cut up into fifty-two portions, for each week's supply, and then sub-divided into smaller parts for the man, his wife, and children, they would require some dismal fractions to arrive at the exact quantity that would fall to the man's share; and yet he thought he could not live without this "bit of meat." (Laughter and cheers.) Why, the man was essentially a Vegetarian after all. The Chairman had shown, very clearly, that the great essentials of food were found in greater abundance, and in better propor-tions, in the products of the vegetable kingdom, and that they could be obtained at less cost than from the flesh of animals, and the poor man could thus build up his body as cheaply and as well, as the richer classes of society. There were several common things to which he would call attention, and which were most important. There was the common sense of the common people; the common air that all breathe, and how great its value; the common light, now untaxed, which comes alike into the palace and the poor man's cot; and then there was the bread of which all partake, and to which CHRIST was most beautifully compared. There was the common water, pure, circumambient, and Gon-made, dancing over many a hill, singing sweet melody down green glens, and which, after skirting the base of many a mountain, came to their cottage doors, pure and simple, saying, as plainly as gentle murmurings could say, "Come drink me,

while you may." (Loud cheers.) Christianity was proclaimed, the common people heard it gladly, whilst the professionals of the time rejected it. Truth must ever be taken for what it was in itself, and not for what it brought. Reference had been made to the teaching of a celebrated chemist, whose name had been put prominently before the public in connection with a certain article of drink. He repudiated the testimony on this subject, as opposed to fact and experience, but he admitted the teaching of this authority in regard to food; because he found a corroboration of its truth in the strong, vigorous health of himself and his family, and saw large numbers of people living on this system with advantage. They were not all of that class who lived in good houses; but smiths, joiners, shipwrights, and others, who laboured hard, and yet found themselves sustained in health and strength. They did not live on "cabbages and turnips," but left those who would eat the flesh of the beast, to eat the food of these along with it. (Laughter.) If he looked at the animal creation, he saw the beautiful and noble horse built upon Vegetarian food. In short, if they wanted patience, meekness, bulk of body, and length of life, they must go to the grain and grass-eating animals. If, on the contrary, they wanted short life, small bulk, and uselessness of existence, they must go to the carnivora. He thus saw in these facts a corroboration of the chemist's teaching in regard to food, and this appealed to his common sense; but if the statements did not harmonize with nature and experience, he kept fast hold of his common sense, and let the uncommon go. (Cheers.) He would thus test the teachings of the learned by common sense; and if he found this system able to build up the animal creation in strength and beauty, and large masses of our own countrymen supported in health and strength in such habits, he would conclude that they were correct. (Cheers.) Vegetarians did not present themselves as beau ideals, but still they were, at least, average specimens of humanity, and, like the mixed diet followers, presented a variety of degrees of health and strength. When fairly tested, he contended that Vegetarianism would be found productive of greater peace and happiness than the prevailing practice of diet, and that it was thus deserving of careful inquiry. He had spoken in all love and charity, what of truth he had been able to present during his mission now closed in their town; and if he had presented chaff along with grains of truth, he trusted the former would perish, whilst the latter might take root and produce a rich harvest in the future. (Loud applause.)

The Chairman then announced, that the Secretary of the Association would wait at the close of the meeting, to take the names of any who felt an interest in the subject of Vegetarianism, or in the future proceedings of the Association; and after a Vegetarian version of a popular song having been given by Mr. Bormond, the proceedings terminated.

SOIREE OF THE MANCHESTER AND SALFORD VEGETARIAN ASSOCIATION.

On Friday evening, April 29th, a Soirée, on a large scale, was given by the Manchester and Salford Vegetarian Association, in the Roby Rooms, Aytoun Street. The provision was for 400 guests, and consisted of tea and coffee (with the usual accompaniments of a complete tea-party), sandwiches and farinaceous dishes, with oranges, almonds and raisins, nuts, and biscuits, as dessert. The whole provision and precise arrangement of the tables reflected the highest credit upon those practically engaged in the undertaking, and presented, as was intended on the plan pursued, a model system, worthy of imitation on such occasions by those less experienced than the Vegetarians of Manchester; and though the provision had merely relation to the complete arrangements of a large Vegetarian tea-party, the obvious pleasure and undoubted satisfaction of the guests was an additional proof that this character of entertainment is one of the most successful, as well as the readiest accompaniments to the practical introduction of the arguments of the Vegetarian System, where the more elaborate and expensive provision of com-plete Vegetarian fare, to be found in the social circle, is not sought to be secured.

Mr. Alderman Harvey, President of the Association, occupied the chair, and was assisted by James Simpson, Esq President of the Vegetarian Society, and Mr. Joseph Bormond of Halifax; the addresses delivered being interspersed with vocal music, and an excellent recitation by one of the Bryce family, who, with two other vocal performers, were in attendance on the occasion. The entertainment, together with the singing previous, and subsequent to the repast, occupied somewhat more than an hour, when

The CHAIRMAN rose, and, after explaining the absence of a gentleman, announced to take part in the proceedings, said:—He was pleasingly reminded that the Vegetarian practice of diet had been for many years carried out in Manchester, and the neighbouring borough of Salford. There were some persons now present, on his right and left, who had been abstainers from the flesh of animals for upwards of forty-four years, and by their hoary locks, he might point them out as above eighty years of age, and state that they had carried out the Vegetarian practice in uninterrupted good health, during the time to which he had alluded. (Cheers.) These gentlemen had arrived at the belief, that the first intimation given to man in Paradise, indicated the proper food on which to support life; and it was found now, by the aid of science, that such food was still the best for the sustentation of life, and the building up of the body in the best manner. They thus saw, on consulting the most ancient records,

what, in the first instance, the Creator had appointed for the food of man; they saw next, that when the Israelites longed for the flesh-pots of Egypt, and flesh was granted them for food, that their health failed, and they were seized with sickness; and they saw also, as illustrated by the history of DANIEL and his companions, what were the advantages when men pursued the practice prescribed:-"They were fairer and fatter," and "in wisdom and understanding ten times better," than those who followed an opposite course. He thought, therefore, they might, even from a cursory view of sacred history, come to the just and proper conclusion, that that system of diet which was now adopted by many persons in this country, was not only the most ancient, but was, of all others, the best they could use for sustaining life. It had been found by chemists who had analysed different kinds of food, that a Vegetarian diet, comprising fruits, roots, and grain, contained a much greater amount of nutriment in a given weight, than a flesh diet did, and that it built up the body in a more substantial manner. Supposing a person took animal flesh as food, he only obtained from it that which had first of all been taken by the animal from the herbs which (Hear.) Consequently, it might it had eaten. as well have been taken at first hand, without the accidents of disease. But after this general reference to the antiquity of Vegetarianism, it was not his intention to go into any details on that occasion; the question would, he felt assured, be taken up with far more ability and effect by the gentlemen who would follow him; and therefore, with their permission, he would call on their esteemed friend, the President of the Vegetarian Society, to address the meeting. (Applause.)

After an interval of music, Mr. Simpson rose and said;—

Mr. Chairman, Ladies and Gentlemen: The remarks already made, have taken us back to the origin of Vegetarianism. We know, that on the first mention of a practice of diet which excludes the flesh of animals as food, surprise is excited, and people are apt to inquire, "What sort of a principle can any one find, on which to base such a practice?" Happily, in the earliest history of the world, we have, as already referred to, an account of the appointment of precisely that system of living for which we are now contending in 1853; and thus, far from being teachers of a "new doctrine," we are but seeking to return to the diet appointed in the earliest state of man. (Cheers.) the principle of this system of Vegetarian diet, is most readily arrived at in the history of man. The natural constitution of man prescribes a law in relation to diet. If we look to the body of man, we see that he has relations to other animals; for, in the form of his teeth and internal structure, he resembles some classes of animals more closely than others; and when these are fairly examined, it is found that he approximates most, not to any flesh-eating animal, but to the Simiæ or monkey tribes. We discover that

the canine teeth, so much talked about, are found in the monkey tribes, the horse, the camel, and other animals, and that if we make man a flesh-eating animal because he has these teeth, we must make these animals more flesh-eating still, because they have the canine teeth still more developed. In the structure of his stomach and intestinal canal, again, man resembles this class more closely than the carnivora; and thus far, we see from nature, that man is not a flesh-eating animal, but a fruit, root, and grain-eating animal. (Loud cheers.) But there is another book to which we may refer; for man has been endowed with instincts like other animals have, and these direct him to the fruits of the earth as the food most in harmony with his nature. There is nothing whatever in the appearance of an animal, that suggests any connection between it and our stomachs. The horns, the pelt, suggest nothing of this kind; but when we see the waving corn, and the luscious fruit, these at once appeal to our delighted senses, and are in harmony with our natural tastes, whilst the structure of the hand, and the erect position, favour the gathering of The smell and touch of uncooked meat is offensive to all; and though the odour and taste of meat, when cooked, are agreeable to many, this is because they have accustomed themselves to its use; and it is only necessary to abstain from flesh for a time, to find it is repugnant to the senses. The hearing is also pained by the moans of dying animals, whilst our sight is offended on seeing the parts of the bodies of animals hanging in the butcher's stall; and most of us refuse to identify the food upon our tables with the animals slain only a few hours before. On the other hand, all our instincts are found to be in harmony with a system of living upon fruits, roots, and grain. The great naturalists do not make the blunder which those fall into who reason from prevailing custom, instead of from nature. These great authorities do not fall into the mistake of saying, that, because man has canine teeth, therefore he should eat flesh. All those celebrated naturalists, LINNÆUS, CUVIER, RAY, MONBODDO, down to Professor OWEN, the great authority on odontography, speak of fruits, roots, and grain, as the natural food of man, and imply, whilst some say, that man has got the practice of eating flesh, not from nature, but from acquired habit. These facts are a book of Genesis much more easily understood than the arguments drawn from Scripture; but since people will take us to Scripture, we are obliged to go there, to show that its principles are in harmony with our system. I allude to another book of facts, of a practical character -the facts of chemistry. These facts, since chemistry has been elevated to the rank of a science, are perhaps the most important that have been given to the world. It was commonly supposed, even by chemists themselves, before the composition of food was explained by the LIEBIG school of chemistry, that flesh was the best form of food, and that vegetables contained the essentials for building up the body in a far less valuable form. These opinions were excusable, so long as we had no facts to guide us; but chemistry has made known to us that we require

three great principles in food, one to make the blood, bone, and muscle of the body, another to make heat, and a third for salts, which play so important a part in the transformation of the food into blood. But these important principles are found in the most effective forms, not in the flesh of animals, but in the products of the vegetable kingdom. When we come to reduce ordinary butcher's meat to its component parts, we find that every 100 lb. contains 63 4-10ths of water, and only 36 6-10ths of solid matter, including fat and lean, and the bone, which we will throw in to help the lighter part. But when we come to look at such an article as wheat-meal, -not white flour, but brown flour-we find it contains, not like the beef, 63 4-10ths of water, but 14 5-10ths, only; and whilst beef contains only 36 6-10ths of solid matter to build up the body, wheat-meal contains 85 5-10ths. Peas contain 84 lb. out of the 100 lb. of solid matter, and 16 lb. of water; and beans and lentils contain, respectively, 86 and 84 lb. out of the 100 lb. of solid matter, and 14 and 16 lb., respectively, of water. Daniel and his companions could not but fare well, when they fed on pulse, because, you see they got 84 and 86 lb. respectively of that which goes to build up the body; whereas, if they had lived on the best butcher's meat, they would have got only 36 6-10ths lb. We find, also, that 14 3-10ths of the 36 6-10ths lb. of the solid matter contained in flesh, is fat, or that which serves to make the heat of the body, and 8-10ths lb. of that which forms ashes (mineral salts), to aid in the transformation of the food into blood. But whereas 100 lb. of the flesh of animals can supply at most only $21\frac{1}{2}$ lb. of that which makes the blood of the body, and 143-10ths lb. of that which keeps up the warmth of the body, peas, beans, and lentils, respectively, supply 29 lb., 31 lb., and 33 lb. of that which forms the blood of the body; and $51\frac{1}{2}$, $51\frac{1}{2}$, and 48 lb. respectively, of that which forms the heat of the body. And when you come to such an article as wheat, -wheat-meal-you find it contains, not as in the flesh of animals 14 3-10ths out of the 100 lb. of that which makes the heat of the body, but 62 lb. besides a larger quantity of ashes, or salts, for the blood. (Loud cheers.) Chemistry is, indeed, an important book of facts, and if we only took facts as our guide, instead of prescriptive reasoning, we should be much wiser in our practice, before the world was many years older. These chemical facts, again, show us that the meat so highly valued, contains no peculiar principle. LIEBIG says-"The carnivora, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter." Thus, when we eat an animal, we do not get any thing peculiar,—we do not get a kind of nutriment that we cannot get from other food—but only the nutriment we have first put into the body of the animal, in vegetable products of one kind or other. How wise most men are in their practical affairs! Would any man ever think of going round by London to get to Liverpool? But why put good food into the bodies of animals, expending part in the wear and tear, and breathing of the animal, only to get back, at great cost, the balance for your own suste-Do we not see the folly of such a nance? practice as this, when the real facts are understood? Why, chemists wish to say something more in favour of this system than they can say. Professor GREGORY, in his work on Organic Chemistry, says—"Of all food, bread made from the whole meal of wheat, oats, or rye, is the most economical, since nature supplies in it the due proportions of sanguigenous, respiratory, and mineral matters." This is valuable testimony; but then he goes on to say, that "fat meat agrees closely with bread." This is, indeed, saying something in its favour. But will those who think fat meat agrees closely with bread, try to live upon it, instead of bread, and see if the stomach will support it. Making trial of this, it will soon be found that bread, and not the meat, is indeed what it is usually admitted to be, "the staff of life," whether men will have it so or not. I do not mean to say that chemists who have given us tables of the composition of food, have done this with any reference to Vegetarianism. These facts have been arrived at as the result of experiments in the feeding of cattle; and it is we who have taken the facts, and deduced from them conclusions in support of our system. The researches to which I allude, were undertaken by PLAYFAIR, BOUSSINGAULT, and others of what is called the LIEBIG school of chemistry; and one of these chemists, when he saw the use that had been made of the facts, said, "I never thought of this: these conclusions are excellent." Were it not for the influence of custom, it is probable that more might have been said than there has; but it is only a man here and there who can afford to run counter to the popular opinions of the world; but when the world is prepared to receive the truth, we shall have men speaking to the facts of this question with more freedom than they now do. (Hear, hear.) You can procure a testimony in favour of any prevailing practice, the practice of drinking bitter ale included; but, ere long, if not now, chemists and intelligent medical men will say, if you will let them, that "you were right, and man may live thus if he will." There are some most important conclusions which arise out of these inquiries. you ask for one disorderly step in creation? You shall not find one. God not only secures a great purpose in all his arrangements, but subserves numerous collateral advantages at the same time, and there is ever order and simplicity promoted. Man does many strange things in connection with taking the food of the vegetable kingdom, and putting this into the body of an animal; as instance, the pig feeder of Cincinnati, who makes 200 lb. of pork by feeding a pig upon the fifteen bushels of Indian meal, on which he can live for 100 days; whilst he could have lived upon the 480 quarts of meal he gave to the pig, not for 100, but for 480 days. (Cheers.) There is a value and importance in the Vegetarian practice, from the time it is inquired into in relation to economics, not observed before. Let us see what it will cost to make 100 lb. of the blood and bone of our bodies from butcher's meat, taking this

even at 6d. per lb. I will first tell you what it will cost to produce this from a few articles of Vegetarian food. You can make 100 lb. of the blood and bone of the body from beans for £1 2s. 6d.: from peas for £1 12s. $11\frac{1}{4}d$; from lentils for £2 8s. 8d.; from wheat-meal for £2 19s. $6\frac{1}{2}$ d.; but if you will take it from butcher's meat, you cannot have it for less than £11 12s. $6\frac{1}{2}$ d. (Cheers.) Now, there is in these facts, something that ought to satisfy any unprejudiced mind, that the system is deserving of careful inquiry; since it is seen that if food be taken from the animal kingdom, it cannot but be at greatly increased cost—in some cases, even as much as twenty-three times dearer than from the bosom of nature. GOD is far more equal in his ways, than, in our blindness, we often think: He has given us the air we breathe, the light which men do not now tax, and the water we drink, free to all. And do you think he has not also given us the food we need in the form purest, simplest, and cheapest He has! Men like the Jews in the wilderness, rebel, and will have flesh; but he has taken care that the great essentials of food shall be near to us, as the light, air, and water, and though we may prefer other food, we find that vegetable principles only are obtained, after all. The poor man who works for his subsistence, may have his food in the best and cheapest way, and the Queen upon the throne can do no more, and God has taken care that all—the rich and the poor alike, must take the very same character of food, if they would build up their bodies in the most simple and direct way. (Cheers.) Now, expense is a most important matter in this question. If you can prove a step out of the ladder; if you can show that economics are against any system which claims to be natural, it shows, at once, that it is mistaken, and cannot stand the test of examination. (Applause.) Experience proves the truth of Vegetarianism. People suppose there are only 800 Vegetarians in Great Britain; but in Manchester, and all great cities, there are numbers who are not known to this Society; and in every part of the world, large numbers of the earth's population are Vegetarians in the essential characteristics of their food. We are continually meeting with persons, who, for many years, have carried out this practice, without knowing of the existence of a Society. A clergyman died lately in Wales, who for eighty-seven years had never eaten flesh-meat, and in his family the instincts opposed to the use of flesh as food are so strong, that one of his relatives writes me, that he is continually battling with his instincts (in deference to the influence of fashionable life), but cannot overcome the repugnance he feels to partake of this food. Do you know that two-thirds to three-fourths of the world are Vegetarians in all the main features of their diet? The labouring population of all countries consume but little flesh; those who eat it in the greatest quantity being those who pay the income tax, and can afford to lounge after dinner, and the mechanics of large towns, who earn high wages. Poor men, they think it is the best kind of food! if they knew what I do about it, they would use something else. But people say, "All Vegetarians are not fat." This might be a very fair objection, if all meat-eaters were fat people. You may look at the next twenty persons you meet, and I venture to say you will scarce find one fat and good looking, though not one of the number may be a Vegetarian. The Vegetarian has all eyes upon him, and to satisfy the world, he ought to be a man who carries his waistcoat twenty inches in advance of him; who cannot tie his own shoes, and who has not seen his feet more than once or twice in the year; who outrages all the proportions of the APOLLO BELVIDERE, and who ought to take two places instead of one, when he travels by coach or railway, to allow space for his unnecessary bulk, which, when he walks, makes every thing crack and bend under him. (Laughter.) Experience proves, over and over again, that the man who comes into the system in health, makes health better; and the man who comes into it in a dyspeptic state, after trying all kinds of remedies in the mixed diet system, is gradually improved in this respect, and many, thus relieved, continue to carry out the practice in permanent health. I know that there are great mistakes made in this matter. I would disown hundreds of men who live upon what they call Vegetarian diet. They live upon cabbages and turnips, instead of living upon grain, roots, and fruits. Vegetarians eat less of the ordinary vegetables than others. And if the clerk and man of defective appetite lives in this inferior way, he cannot obtain from it a sufficient amount of nutriment for the wants of the system, and after carrying out this defective practice for a time, such break down, and return to their former habit, saying they have tried Vegetarianism, and it is a failure. Nay! the system has not failed, for they have never tried it. It is only their foolish experiment that has failed. The strength of man is admirably maintained by this practice. Do you think that meat-beef-steaksdevelopes the greatest strength? Why, it was on a Vegetarian diet that the Greeks and Romans subsisted when they carried their victorious wars over the earth. I am not defending war, but speaking of that food which builds up the body in the most perfect physical form. The Italians of former times lived on polenta (a preparation from barley), and their descendants in Italy to day, live on macaroni and polenta still. Cyrus and his brave soldiers lived upon simple vegetable food, and bread, and water. And if the bravest soldiers of ancient times lived upon food of this kind, so have those of modern times. Poles and Hungarians, the best soldiers of NA-POLEON'S army, lived on Vegetarian food. porters of Smyrna and Cairo, who carry from 600 to 800 lb. upon their heads and shoulders, live upon dates, figs, and black bread, aud drink only water. The Coolies of India, so remarkable for their power of enduring fatigue, are Vegetarians, and so are the Gallagos of Spain, and the Greek boatmen, so simple in their habits, and beautiful in their forms. In short, the working people of all countries have ever subsisted on the products of the vegetable kingdom. What then is the great obstacle to the spread of Vegetarianism? It is found in the force of prejudice and the prevailing customs of society. But these are no laws to guide us.

Every new system has had to encounter these obstacles, and persecution has not unfrequently been brought to bear against those who have sought to introduce such. Society once said, the blood did not circulate, and it was led on by the medical profession of the time, to follow HARVEY, its discoverer, with opposition and persecution till his death. The blood did circulate, however, for all that, and all honour to HARVEY, though he was denounced by the medical profession of his time. Galileo said the world turned round the sun; but it was not convenient to receive this truth in his day, and so the priests made him, on his bended knees, unsay all he had said. But now this doctrine is received by all. It is thus with all new truths; and we must not expect Vegetarianism to be treated better than the rest: for though it is one of the oldest truths, still, like its younger brethren, it has to go through this course of opposition and misrepresentation again. As I have said before, "I like it" will never be able to give law to the world; it will have to succumb to intellectual and moral progress. You cannot live in harmony with yourselves, as it seems to me, and not be Vegetarians; for we are not merely animals. We have an animal nature, it is true; but we have also an intellectual nature, and a moral and spiritual nature also. If we would be happy we must not merely live in harmony with our animal nature, nor in accordance with our intellectual nature, or our moral or spiritual nature; we must obey all the laws of our being,-the physical, intellectual, and moral laws—and then only, in the temperate exercise of these great endowments of our nature, can we be really happy. I say that meat-eating is opposed to this moral nature, because man cannot bear the sight of slaughtered animals. We put the slaughter-house into the back streets of our cities, and society, by its demand for flesh as food, not only condemns men to the dirty work of slaughtering animals, but after it has degraded them in these employments, looks down upon them. This is not Christian, to say the least of it. Our sight is offended by this system. We cannot, as was remarked, see flesh upon our tables. and identify it with the living animals from which it has been taken only a few hours before. We must not think of these things if we would enjoy meat-eating. It is because we do not reason upon our daily practices that these things are allowed to be carried out. Do you think that woman, with her beauty of mind and body, would be a party to acts of blood and slaughter if she saw this practice as it is. Women act rather from the affections than from reason and intellect, like men; but do you think if they realized those acts of cruelty connected with the processes carried out by the drover, and by the butcher in the last acts of the slaughter-house, they would tolerate this system, when they saw that all the esentials of food could be got from the garden and the field without the necessity of slaughter? But if the meat-eating system is to continue, these things must be kept out of sight. We don't call the flesh by its proper name: we give it fine Norman names, and call it beef, mutton, pork, &c., instead of calling it ox, sheep, and pig; and if

we could see that these animals are made up of the same organs, fibres, blood vessels, and nerves, as our own bodies, the practice of consuming them as food would soon cease. The Vegetarian system is one of peace and happiness; it agrees with the whole nature of man-physical, intellectual, and moral. Whilst the flesh-eating system is one of violence, and offends his benevolence, the Vegetarian practice is one of peace to all the animal creation. All men are brethren in this practice; and we lay no burdens upon others which we will not hear ourselves. In the meat-eating system, we condemn men to unfavourable employments, first degrading them and then looking down upon them. Our friends of the Peace movement have taken a long stride, and, as it were, mounted with long ladders to the upper windows of the Temple of Peace, and have taken charge of man: but let me urge upon them that our conduct to animals has much to do with our treatment of man; -the slaughter of animals preparing the way for the slaughter of men-and let them no longer miss their way, but enter by this broad portal. (Applause) Let us, therefore, no more say we are satisfied with prevailing practice. unless we can bring facts to prove our case. us read that beautiful book of MR. SMITH's, and no longer judge the system by our "I like it" standard, but in accordance with reason and careful inquiry. I know that "being in evil," we cannot expect to see truth as we shall see it further on. You who once drunk alcoholic beverages, did not see the Temperance question, to begin with, in the same light you did after abstaining from these for a time; so with regard to this system, you must not expect, on a first examination, to see it clearly. But, at least, after a careful and candid inquiry, and especially if tested by your practice, you will find the Vegetarians are not such mistaken mortals as you took them for. As Vegetarians, we but contend for the humanities of life; and if, after inquiry, you still see it good to eat flesh, who are we that we should condemn your conduct? Heaven leaves us all free to choose; and if we show better reasons to the world for our practice than they can offer for theirs, and they understand them, they will be ready to adopt that which seems best; for men ever mean to do what is best, and not to remain in the wrong. (Hear, hear.) I believe that the facts of this system are those which will, ere long, command the attention of the world. Though I may speak with enthusiasm, I will answer for it, that, on inquiry, you shall feel in its favour, though you may not carry out your convictions into practice. We do not need to be philosophers to find out its truth. Try the system for yourselves, and you will thus feel its value, and agree with me that it is sound, and though there are many-steps between conviction and practice, I doubt not that some of those who hear me will take these steps one by one. It is true we are slow to receive truths opposed to the mistaken practice of daily life; but since reason is in favour of Vegetarianism, conviction will come from inquiry; and I have no doubt that many who look at this question will become Vegetarians. I would most heartily commend it to your careful attention. It

is in harmony with all that is great and good. If you be a Vegetarian, you absorb the Peace movement, and the Temperance movement; for all these are included in our principle. I do not say that it is a Christian system; but it is one that must continue to be most important so long as man continues to live on the earth—so long as the body is the temple of the soul. This question absorbs the Temperance question; for alcoholic beverages are disused in the practice; and if the world had not been flesh-eating, it would never have been disgraced by drunkenness, as it has. No longer, then, take part in what tends to degrade humanity by keeping up the wretched see-saw there is between these two practices! God ever requires those who see truth to act it out for the well being of others. If he has given us talents, or money, or influence, these are all to be exerted for the advancement of truth and the benefit of others. What is practical Christianism but to give of our efforts and money to the good of others, from love to GoD; and as he has taken care that we shall all be united in the charities of life, in this system of Vegetarianism you will see a beauty and relation to all nature, and that to you is committed much of the happiness of the world in the practice. Come, then, and serve your generation in the extension of truth, in connection with a system tending to make the world infinitely better than you found it. (Loud Applause.)

After a recitation of poetry, by Miss Anne Bryce,* the Chairman called upon Mr. Bormond, who rose and said:—

"Dear Friends: I tell you the truth, when I say that I am almost afraid to take my first step. The influence produced has been so complete in itself, so satisfactory to all reasoning beings, that had I not identified myself with this practice nearly a quarter of a century ago, I should have been very unhappy under the cracking of the heavy nuts of the preceding speaker. I think our Chairman had no reason to complain of the little nuts you were cracking, when there was such heavy crushing going on here at this end. I felt in peace, however, "sitting under my own vine and fig tree," feeling that my hands were clean. I was reminded of the honest blacksmith. who, being summoned hastily before a court, washed his hands, but forgot to wash his face. The judge, on his appearance in court, reproved him for his contempt of court, in thus appearing before him with his dirty face; when the poor, but honest fellow, replied (referring to the infamous character of the judge)-"Thank God, my lord, if my face be black, my hands are clean." So, I thank God, that my hands are clean of the enormities carried out in the meat-eating system. I said I was afraid to break down the influence produced by the preceding address; I generally like to rise to a meeting and produce my own influence; for each has his sphere; but I cannot complain of the influence that has been produced to night. Hear me, my brothers. I will content myself with a few thoughts, taking the common things. No man who dare say to that

* See Treasury, p. 20.

envenomed thing, called appetite, "Peace, be still "-no man who will suffer his higher, his deeper nature, to move-no man who will take the serpent, appetite, by its head, can fail to conquer it. Will you forget the interests of the soul in looking at the perishable body, the mere flesh form through which the deathless spirit acts itself out? Will you forget that the body is the soul's companion, furnishing organs for its use? See, then, that the bodily appetites starve not the soul. Thousands on thousands of degraded beings have grasped that envenomed thing, appetite, and coil after coil of its folds has been unloosed, and cast on the earth. Do this my friend, and the speech of to night shall not be lost. What would this world be, with its violence and cursing, without truth? Without truth, it would be nothing but a wild, weary, tangled waste, and home itself would be barren, joyless, and unsanctified. With truth, your hills rise like pathways up to God, your fields laugh out in the exuberance of joy, and your green glens smile in the pomp of old romantic story; but without truth all would be sterile. Your rivers might roll in resplendent brightness beneath the sun, your cataracts fall in sheeted silver, and your fountains spout in heavenly music beneath the shade of the sycamore; but without truth, all would be discord. But give us truth and goodness, and the wilderness becomes an Eden, and the hovel a palace, and all around us appears angelic, when we submit to its power. GoD gives us time, the raw material, which we weave into life with such colours as we please, and wear it as we may; and as the quaint CARLYLE has said, "In the spirit-land, we shall see with the eyes we take with us there." But I should like to pause here to notice the influence of ridicule. We have to chain the strong tiger within usridicule! Take care, my brother, don't throw stones at us. Why? Because you live in glass houses. When I see a smile running about a man's face, when he hears of Vegetarianism, opening wide his eyes, and asking what comes next, I reply, I don't know, what comes next. We have not got to the end of the chapter yet; much has to be done still, before man can be lifted up to God. What cheap things jeer and ridicule are! They have been applied to all subjects; even to God. A jeer is cheaper than argument, ridicule than fact. When I hear these things, I pause and say: "Well, here I am, living, healthy, and joyful; I have a larger cup of life than you." I hear men talk of growing old, I have no such feeling; my spirit is ever young, and I mean to keep it so yet. I have not the life I enjoy now, from any peculiar combination of matter—the spirit has received all life from the great Fountain of life-He that came down from heaven, and came to give life to all men. I sometimes think that they must be some uncomely passage in the process of procuring our food, that makes some people so sarcastic when our system is mentioned. Is it the tree standing in its beauty, covered with rich odorous blossoms, that calls forth the sneer of the flesh-eater? No, very well, you will not sneer at that. Is it the

perfection of the fruit when it comes to the mouth, like the nipple of nature, needing no dressing or cooking, but presented in nature's own garnishing? No. Is it in the kitchen garden, amongst the vegetables growing in order, comeliness, and beauty? Is it at that you sneer? Or is it the fresh gathered fruits of the earth, which look health in every part? In what part of the preparation of our food do you see cause for jeer? Let me look a little at the processes of your system. What do I see? A man coming out of the slaughter-house, wading through blood and heaps of reeking entrails, amid the groans of the dying creatures of Gon, and worst of all, the debased beings in form of men who are employed to slaughter the animals! Shall I see such a man as this lift his finger and sneer at the comely apples, ranged in hampers at the opposite side of the street? Surely not. The most wretched, debased beings with whom I travel are butchers and drovers, who use language, and utter sentiments so disgusting, that rather than travel in a third class carriage with such as these, I would pawn my coat, and take a first-class seat, or be packed away in the same truck with their cattle. (Cheers.) Is it that passage in your process that is comely? or is it the animal travelling on the road, with protruding tongue, from thirst and agony? No. When I hear the sneers at our practices, I think there must be something very laughable in the tearing out of entrails, and knocking in of skulls, and dashing out of brains! What comely passage in the preparation of your food can you point out? You have not one, from the beginning, right through the middle, to the end. But then men do not think about these things. They are like the bad boy put into the corner to think, and who "did not want to think." You are put into the corner of selfconviction to-night. I give you credit for earnestness and moral sensibility, and thus you are crammed and jammed into a corner, with no excuse to present. You are all bad lads together. (Laughter and cheers.) What a check upon your ridicule of our system? Men do not think on this subject; if they did, they could not help seeing as we see, and thinking as we do on the matter. They have come rapidly to the conclusion that their system is the perfection of wisdom, and that ours is rank folly. Is it then the experience of the system at which men sneer? We who carry it out have the forms, and countenances, and voices of men, as you have. What have you that we have not? Is it your better health, your more comely modes of preparing your food, with the many disgusting things that stand connected with your system? Can you reason better? You are always groaning, and everlastingly complaining. I hardly ever enter a meat-eating family, and meet its members at the breakfast-table, but I receive such answers as these to the inquiry, "How are you this morning?" "I'm not very well," "I did'nt sleep at all well last night." You are not like the little girl who, when her mother asked how she had slept the past night, replied, "I'm sure, 'Ma, I don't know, for I never once waked

to see." There are not many of you can say that. Men do not think, unfortunately; they do not reason about their course of life. Some suppose that reason was given to improve the force of instinct. Is that the way to improve instinct by reason, when you go away, and invent ways of living that fly in the face of instinct? Do you show reason most in improving the kinds and varieties of articles of food from the vegetable kingdom, or by flying to the use of flesh, and occupying as much land to raise food on your system, as would supply fifteen men on ours? But people sometimes say to me, "Mr. BORMOND, it does not do, you know, to go back to the savage state!" The savage state is as far from nature as the libertine of Paris, or the "fast gent" of London. No; the savage state is not identified with nature, POPE shows this very beautifully, when he says :-

"Nor think in Nature's state they blindly trod;
The state of Nature was the reign of God:
Self-love and social at her birth began;—
Union, the bond of all things and of man.
Pride then was not, nor arts, that pride to aid;
Man walk'd with beast joint-tenant of the shade,
The same his table, and the same his bed;
No murder cloth'd him, and no murder fed."

When men stop to think, they see the contrast I have pointed out. Men's minds will be carried in currents. I do not know how much I have been benefited by the objections of my friends; so much so, that I have sometimes thrown a whole evening open to questions and objections. And then, recently, comes out a great document, long enough for an Act of Parliament, or trust deed, or petition, praying for the abolition of this or that. When I came to look at it, however, it just embodied this little kernel—the Scriptures seem to be opposed to your system, what do you make of that? Just as though, for the first time in this mortal world, these passages had been discovered! Men must take a very sordid view of revelation, if they overlook its spirituality. There are uses in this body which man never will understand, till he ceases to ignore the soul that inhabits it. It is very strange that men cannot see beneath the flesh-crust of human existence, and that they should think that the Bible only speaks of the natural and literal. One word more, my brothers, and I have done. God ever does the best he can with the worst of us. He does not destroy man in a low state of morals, but bears with him; and we see Christ moving among men as a man, a friend and brother, and oftimes as a servant. And he told the crowd that he had many things to say unto them, but that they could not then bear them. They were always looking back; some were "permitted to have a plurality of wives, as JESUS told them, "because of the hardness of their hearts;" retribution also was permitted; -- " an eye for an eye, a tooth for a tooth," etc.—but now we live under a better dispensation, which teaches us "to love our enemies, to pray for those that despitefully use us, and persecute us." This is a law superior to the preceding; then "why should we see with dead men's eyes, looking at was from morn

till night!" Come and light thy lamp at the living flame of the present, the everlasting now, for as thou usest that, shall thy future be! Use well the present and the future shall be bright, joyous, and happy. (Loud applause.)

The Chairman, after a remark respecting the closing of the Meeting, called upon

Mr. SIMPSON, who said,—Permit me, by the indulgence of the Chairman, to speak for a moment before we separate. I hope this Hall has not been desecrated by anything that has been said to-night in the advocacy of that principle and practice which is in unison with charity. I believe that nothing but love has been intended in what has been said—that sort of love that can make sacrifices for others, and which is not afraid of being laughed at. You have this evening had Vegetarianism advocated in relation to many of its lines of argument,-those of external nature, scientific research, history, those of ancient times, Scripture in relation to the prescribed nature of man's food, those of experience, and there is a harmony in all. Do not, however, think that it is necessary to adopt all these views before you can practise the system. It combines men of all religions and stations; the Jew and the Catholic, and the man of no external form of religion. It makes one bond only essential to co-operation—that it is good to abstain from flesh as food. It asks no other requirement; and the man who thus sees it good to abstain on any ground whatever, is as eligible as he who takes up the practice on fifty, and is thus on an equality with the rest of the society. I think it necessary to explain these things, because people may mistake, and imagine it is necessary to adopt all the sentiments they may hear in the advocacy of the question, Permit me to congratulate you upon our meeting to-night. I trust we shall feel it good to have been here. Let us venture to take the first step in carrying out truth, however difficult it may be. We are none of us fit for moral progress, or religious progress either, unless we can depart from prevailing custom. Without this, we cannot obtain even heaven itself. Let us hope that those who have heard this question spoken of for the first time to night, may understand that the remarks made have been offered in all simplicity and charity to every one, and that they may be productive of good, and be remembered in time to come as identified with the occasion when a step was taken in the direction of truth. Let us not, however, give the honour to man, but to God, who permits his creatures to take up a few drops of the waters of truth as they pass along; and to him be the glory, if we have been permitted to see the truth of diet, as first appointed in the beginning, then re-appointed in the facts of science to-day, and found excellent in our moral feelings and experience, if we but dare to carry out the practice. (Applause.)

After the singing of the National Anthem by the guests, standing, the Meeting separated, at about a quarter to eleven o'clock.

SOIREE OF THE LEEDS VEGETARIAN ASSOCIATION.

On Friday, May 6th, the Leeds Vegetarian Association gave their first Soirée, in the Stock Exchange Hall. The arrangements were complete in every respect, and in tastefulness of plan, as well as variety of provision, secured the complete satisfaction of about 250 guests. The provision of the tables comprised sandwiches, farinaceous dishes, tea with its usual accompaniments. and a dessert, the whole being a close approximation to the plan of the recent Soirée in Manchester; and, in the gratification afforded to the assemblage, being an excellent preparation for the arguments of the Vegetarian System which occupied the succeeding portion of the evening. James Simpson, Esq., President of the Association, occupied the chair, and was assisted by Mr Bormond, and Mr. J. Andrew, Jun., in the addresses delivered on the occasion.

At the close of the repast, thanks having been returned, Mr. Simpson rose and

Congratulated the assembly on their meeting to inquire into a very practical and very important subject. They had had some more or less trifling instances of Vegetarian cookery presented to their attention. He would, however, guard them from the mistake of supposing, that the Vegetarian system of diet was restricted to that character of food. The entertainment was a Vegetarian soirée, or tea party, and not a Vegetarian banquet, such as they might have heard or read of in Manchester or Liverpool, where Vegetarianism was better known than in Leeds. People were apt to suppose that Vegetarian diet was restricted to the more ordinary vegetables consumed along with the flesh of ani-In Vegetarian diet the various fruits and farinaceous food, as well as vegetables, were included, and from them there was a far greater variety of preparations made than could be had from the flesh of animals, especially when milk, butter, and eggs were used in combination with There was also a greater amount of gustatory enjoyment, and especially in partaking of fruits, in which individuals could at all times rejoice. The Vegetarian bill of fare was, therefore, by no means such as persons on a first impression were apt to suppose, but for further information he must refer them to the Vegetarian Cookery, a work of considerable size, and to be had everywhere, which presented a great variety of dishes in the simple as well as more artificial preparations of food. There was a great dif-ference between the mixed diet and Vegetarian systems of living, especially in regard to the principle in the one system, and the more or less absence of principle in the other. (Hear, hear.) All good things were, however, subject to be vilified more or less, on their first introduction, and it was not thus surprising that the Vegetarian system should be misrepresented. Every thing important had not merely to support this,

but was also ridiculed, in the first instance. In Leeds, he had no doubt there had been a little merriment occasioned by the announcement of the recent lectures, and that evening's meeting. They did not, however, object to a little merriment with those who liked it, and were equally ready to reason with those who were willing to reason. But whilst there were many absurd opinions of the Vegetarian system, what was to decide the correctness of eating flesh meat? Was it custom? People did not usually reason upon their daily practices, but generally thought in crowds, and acted in crowds; but if custom were adopted as a standard in the matter, we should have the Frenchman recommending frogs and snails, and assuring us that these are most excellent articles of food. We should have the Chinaman with his cats and dogs, and he might say that his custom was a good one. It had been customary, recently, to eat horse flesh in Berlin: and, perhaps, many an old cab horse might ultimately come to be promoted in this way (Laughter). The testimony of medical men was considered very important in favour of flesheating. How many burdens were laid upon medical men in the prevailing practices of the world? They were not free to speak their minds, and might use the language of the Great Teacher:—"I have many things to say unto you, but ye cannot bear them now." The testimony of medical men, too, was often made more important than experience had shewn it to be. Did they not deny the circulation of the blood, when HARVEY announced his discovery, and urge on the rest of society to denounce the man whose memory was now honoured? Many good systems had been adopted in spite of medical teaching, as instance the Water-cure, and Homœopathic practice, which would not have existed had they depended on medical men. (Hear, hear.) But people said, "Flesh-meat is more digestible than vegetable food." Fruits, roots, and grain, being included in the Vegetarian system, let them therefore see what facts said upon the subject. The results of digestion had been carefully ascertained, and these facts were most important in deciding the question. He referred to the case of ALEXIS ST. MARTIN, a young Canadian, who received a gun shot in his side, which perforated His healthy frame and temhis stomach. perate habits, with the skill of his physician, Dr. BEAUMONT, led to his recovery, and he was subsequently hired for the purpose of carrying out a number of experiments; as though the wound healed, a perforation was left which allowed of the inspection of articles of food in the stomach. The facts thus obtained were the most valuable that the world had ever known. What then was the digestibility of Vegetarian preparations as compared with those of the flesh of animals? The article of animal flesh most easily digested was one which people usually looked down upon as of an inferior kind, he left them to decide with what reason. It was "tripe and pig's feet," (Laughter)—and was digested in this

young stomach in one hour. Soft boiled rice was also digested in one hour. Chicken, usually given to the convalescent, required 3 hours 15 minutes; and chicken broth 3 hours for digestion, whilst barley broth was digested in 1 hour 30 minutes; mutton soup in 3 hours 30 minutes, and bean soup in 3 hours. Fresh bread, commonly regarded as so indigestible, was digested in 3 hours 15 minutes; whilst mutton, in which they so much rejoiced as most suitable food for the dyspeptic, required 3 hours 15 minutes. found that other articles of Vegetarian diet, such as potatoes, beans, parsnips, and raw cabbage, were digested in 2 hours, and even melted butter in 2 hours 30 minutes: whilst roast beef required 3 hours, boiled veal, 4 hours, roast duck 4 hours 15 minutes; and when they came to that article of food with which the world was pleased to grease itself perpetually,—pork—it required, when roasted, no less a time than 5 hours 15 minutes for digestion. (Laughter.) A comparison of an equal number of articles of Vegetarian diet with those on the mixed diet system, presented (on the authority of the tables of Dr. BEAUMONT) a difference of 23 minutes 33 seconds, not in favour of the meat-eating practice, as would be generally supposed, but in favour of Vegetarian diet. Medical men, therefore, if they had given the popular impression with regard to the easy digestion of meat and "chops underdone," had either done this in want of knowledge, or because obliged to yield to popular prejudice; for people were very apt to change their medical men, if they could not get what they wished. (Hear, hear, and cheers.) The time would come, however, when medical men would be able to speak to the reason of their patients, and would be regarded as advisers as to the best means of maintaining health, and not as now,menders of broken constitutions—broken by living in violation of natural laws. Ignorance on many subjects was considered a disgrace, but a man might be ignorant of the structure of his own frame, and the laws necessary to be observed to preserve it in healthy action, and incur no reproach. Let them not, therefore, charge on medical men all the mistakes of the meat-eating system. There was a very popular prejudice to which he would direct their attention. It was said, "All Vegetarians were not fat men." That might be a very good argument, if all meat-eating people were fat men. But they saw that fat men were rather anomalies than anything else. Did they ever see a fat gardener? Did they ever see a farm-labourer, or any of those engaged in active labours, carrying so much fat about him as to outrage the proportious of the APOLLO BEL-VIDERE? The fat men were mostly those who lived in indolence or luxury, and were much to be pitied, and in many cases, as men who did not see their own feet, except occasionally. (Laughter.) The Vegetarians, however, had fat and lean, tall and short, fair and dark, individuals in their system, precisely as the meat-eaters had in theirs. But health and vigour, not stoutness, was the standard by which to test a system of living. The Vegetarian system prevailed in the earliest times, and had ever since been practised by large

portions of the population of the world. But it was said that man had canine teeth, and since the period when his food was appointed from the vegetable kingdom, he had been reconstituted. and the possession of these teeth must be accounted for before the Vegetarian system could be received. Did man, he would ask, eat flesh with the canine teeth? Other animals had these teeth as well as man, which were grass, fruit, and grain-eating animals; and if man was to be regarded as a flesh-eating animal because he had those teeth, the horse, the camel, and the monkey ought to be regarded as more carnivorous than man. It was sometimes argued that man came between the carnivora and the graminivora, or grass-eating animals, and that therefore he ought to partake of both kinds of food. This he contended was a mistake; man was, indeed, an intermediate animal, but there was an intermediate character of food precisely adapted to his nature in fruit, roots, and grain. All the great naturalists, LINNEUS, CUVIER, and others, admitted that the natural food of man was derived from the vegetable kingdom; and though, since the invention of cookery, and the use of the knife, man could subsist on flesh, this was by acquired habit, and not from nature. The food derived from the vegetable kingdom was more nutritive than that of the flesh of animals. The real facts of 1853 bore admirably on this position, and showed the fallacy of the old opinions as to the best kind of food. It had been shown by modern chemistry, especially by the LIEBIG best kind of food. school, that the body required three principles or leading characteristics in food. It required one to make the blood, bone, muscle, and every part of the structure; another to keep up the warmth of the body; and a third to make ashes or mineral salts, so essential to assist in transforming food into blood, and to maintain the alkalinity of the blood. It was, therefore, a very interesting inquiry to ascertain what articles of food contained these ingredients in the best proportions. Butcher's meat was found to contain much more water than was supposed—as much as 63 4-10ths of water, and only 36 6-10ths of solid matter out of the 100 lb., including lean, fat, and bone, which he would not deduct. Peas and lentils, on the other hand, contained 84 lb. of solid matter out of the 100 lb, and only 16 lb. of water. Beans, 85 lb. of solid matter and 14 lb. of water. Wheat-meal contained 81½ lb. of solid matter, and $14\frac{1}{2}$ lb. of water (he did not mean white flour, but brown flour); and bread would thus, in spite of the popular feeling in favour of flesh meat, continue to be "the staff of life." When they came to Indian meal, and oat meal, they found that these contained respectively 90 lb. and 91 lb. of solid matter, and only 10 lb. and 9 lb. out of the 100 lb. of water. No wonder then that the men of Yorkshire (who liked porridge-knew the virtue of "thick'ns") should live so well, and build up the body in health and strength. (Laughter and cheers.) He wished these articles of food were as well known and appreciated in the southern counties, as they were in Yorkshire and Lancashire. If they compared the flesh of animals with certain kinds of vegetable products-he did not speak of cabbage and potatoes, but of grain, and pulse—they would find, that, whereas 100 lb. of ordinary butchers' meat had only 21 5-10ths lb. of that which made the blood of the body and 14 3-10ths lb. of fat, peas contained 29 lb. of the same animal matter; and that where the flesh had only 14 lb. of that which made the warmth of the body, peas and beans had each $51\frac{1}{2}$ lb. of that principle, besides $3\frac{1}{2}$ lb. of ashes to aid in the transformation of the food into the blood, where the flesh had only 8-10ths of a lb. The chemists might well be surprised at arriving at these results. Judging from the way in which professional men sometimes acted, and their readiness to fall in with prevailing customs—as shown in the recent compliment to "bitter beer,"—they would have said something far more favourable to roast beef, if the facts would have allowed them. They did see something of this kind attempted. Professor GREGORY said-"of all food, bread made from the whole meal of wheat, oats, or rye is the most economical, since nature supplies it in the due proportions of sanguigenous, respiratory, and mineral matter." This was an admission of a most important character; the writer gave honour to the truth, and showed the importance of the "staff of life;" but he added, as if in compliment to the meat-eating practice, "fat meat agrees closely with bread." Let those eat fat meat to their breakfasts who now ate bread, and see whose stomach would be strong enough to bear the change. (Laughter and cheers.) It was thus necessary to inquire into physiology as well as chemistry, or they would be apt to do violence to the stomach. But where did the nutriment come from, if flesh really contained less than peas, beans, and lentils? The truth was, that all nutriment whatever was derived from protein compounds, which were originated solely in vegetable substances; and LIEBIG, after pointing out the principles of the composition of flesh and vegetables, concluded with this remarkable passage:—"The carnivora, in consuming the blood and flesh of the graminivora, consume strictly speaking, only the vegetable principles which have served for the nutrition of the latter." Thus, as all nutriment was derived from the vegetable kingdom, there was nothing peculiar in the flesh of animals; but if they would eat flesh, they only took, in a circuitous and expensive way, the very principles which the animal they ate derived from the produce of the field. It was said that flesh was cheaper in the end, because it went so much further. He would invite their attention, again, to facts. If they bought a 100 lb. of beans they could form 100 lb of the blood and muscle of the body from this for £1 2s. 6d., from peas for £1 2s. $11\frac{1}{4}$ d., from wheat-meal for £2 19s. $6d\frac{1}{2}$, from barley-meal for £3 1s. $3\frac{3}{4}d$.; but if they would have it from butcher's meat, which they so much lauded, even if they bought it at 6d. per lb., it would not cost less than £11 12s. $6\frac{1}{2}$ d. (Loud cheers.) He invited special attention to these facts, because any man who understood figures could appreciate them. The world was excusable in believing in the superiority of flesh as food, and its being cheaper,

whilst science gave it no data upon which to form a just conclusion; but the case was altered since it had been demonstrated that all nutriment was derived from the vegetable kingdom. The question of economics was very important, and various familiar illustrations could be chosen, for the proving of this, in relation to the do-mestic practice of feeding animals. God in His providence was ever simple and direct, and there was no needless expenditure of force in His ways, which not only secured a given result, but a thousand collateral ends at the same time; and when they saw that a given amount of nutriment could be supplied in a cheaper and purer form by going direct to the orchard and the farm (especially when it was seen that in consuming flesh nothing peculiar was obtained but simply vegetable principles after all), the folly of the meat-eating system became apparent. GOD had taken care that all the great essentials of existence should be cheap, and accessible to all; the water they drank, the air they breathed, and the light which now came untaxed into the poor man's cot and the palace alike. (Cheers.) Did they suppose there was any exception to this universal law, any step out of the ladder? assuredly, if the meat eating practice had been designed, it was an exception to all nature's proceedings otherwise, which were ever simple and direct. There was, thus, a strong argument in favour of the Vegetarian system, in the question of economics alone. The Vegetarian system was established in man's natural constitution, and was essential to the harmony of his physical, intellectual, and moral nature, which spoke out in his instincts very clearly. Did they suppose that instincts were given to the lower animals, and not also to man? He granted that the instincts were clouded and depraved by centuries of wrong doing; but these still spoke out in the child, undepraved. He contended that there was nothing whatever in the sight of living animals which told man that they contained anything beneath their skins suited to his stomach as food. But there was something in the sight of the golden wheat, and luscious fruit, which appealed at once to his sense of sight and smell, and pointed out their adaptation to his natural tastes. And then the hearing was offended by The sense of the moans of dying animals. touch, also, was opposed to the handling of raw flesh; his meat-eating brethren did not like to touch flesh, but condemned the butcher and the cook to do that for them which they refused to do for themselves. But he anticipated an objection here: "How do you account for the taste and smell?" said some. He might remark, that though these were now agreeable to his hearers, in their practice, they would become most distasteful were they to come into the Vegetarian practice. The tiger enjoyed flesh; he delighted to feast upon the animal upon which he preyed, and its sight was sufficient to produce an excitement throughout the whole nervous system, and the flow of saliva showed that he was ready for the repast. But if their teeth ever "shot water," as the Lancashire people said, it was certainly not from looking on living animals, or at the butcher's

stall. All loved fruit, delighted in the sight of the waving grain, and thanked Heaven for it too; and many would eat fruit more freely, and delight in it, but for that dread disease called cholera, which the Vegetarian, however, did not dread, because he had not the elements in his system which tended to entertain it. It was thus found that the meat-eating system was not what it was expected to be. There was a benevolence in the Vegetarian, which was not to be found in the meat-eating practice. Man's moral nature was offended by the slaughter of animals. Was not benevolence offended when people refused to eat the flesh of a pet animal? Flesh, which he spoke of as flesh—not offensively, but logically— was called beef, and mutton, and pork, and by other Norman names, and not ox, sheep, and pig. Our children did not know where it came from; and it was very proper they should not, if the meat-eating practice were to be continued. Some people had a much greater distaste for animal flesh than others; and recently, a clergyman died in Wales, 87 years of age, who had never eaten flesh during his whole life. There was pain experienced in the slaughter of animals; that was one of the causes of our banishing slaughter-houses to the outskirts of the city; and how shocked people were when they came unexpectedly upon one of these places, with wide open doors, and saw the fellow swinging the great pole-axe, and dashing in the skull of some unoffending animal, or with thick clogged feet in the midst of disgusting blood. Ladies did not reason upon this question! they did not inquire into it; if they did, the custom would soon die out. It existed only because woman, with her gentle nature and sensitiveness, did not trace back the dishes on the table to the animals that lived and breathed but a few hours before. To glance to the experience of the system, it was proved in the case of the members of the Vegetarian Society, who had carried out the practice for longer or shorter periods, some of whom had never tasted the flesh of animals during their whole lives. It was proved in the experience of those who came into the practice of the system in health, and found themselves made better; and in the cases of those who entered upon it in broken health and dyspeptic condition, and who regained health after having tried "chops underdone" in vain. Although the practice was in many cases entered upon very injudiciously, and attempts made to live upon ordinary vegetables such as were formerly consumed along with the meat, instead of an ample use of farinaceous food, combined with eggs and milk, still, many found themselves benefited even on this imperfect practice. From two-thirds to three-fourths of the world's population were Vegetarians in the essential feature of their diet. Did they know that the great interests of life had ever been carried out on this system? The ancient Greeks and Romans, the brave Spartans and Persians, and all the great nations of antiquity, in the highest state of progress, lived upon food of this kind. Polenta (a preparation from barley) was the food of ancient Italy, and macaroni and polenta was the food of Italy still. The native

Irish and Scotch were examples of Vegetarianism in the main features of their diet. They had here objections of a very unfair character to meet: persons said, "If your system is a moral one, look at the Irish, and say if you call their state moral." All these instances were cited as physical instances merely; but when the Irish should have had the advantages of mental and moral cultivation, and when these and just laws had done as much for them intellectually and morally as the potato had done for them physically, then would they be found fully developed. (Cheers.) strongest men of the earth were Vegetarians. The porters of Smyrna and Cairo, who carried loads varying from 400 lb. to 800 lb. upon their heads and shoulders, lived upon dates, grapes, and black bread, and drank only water. The Gallagos of Spain, the Greek boatmen, the Coolies, who were capable of enduring so much fatigue, were all Vegetarians. The persons who ate most meat were not the labouring population who did the hard work of the country, but the middle classes, and our workmen in large towns who earned high wages. Mr. SIMPSON then replied to the objection that Scripture was opposed to Vegetarianism, by pointing out, that the originally appointed food of man (Gen. i, 29), was precisely that for which he contended, and concluded by observing, that the Vegetarian system would thus bear examination. It was identified with intellect, instinct, and the moral feelings of man; whilst the other was opposed to all these, and inquiry into the practices connected with it, and its being identified with dearness and scarcity, while the Vegetarian was associated with cheapness and plenty, must show which was correct, and which mistaken. He must leave the question to their inquiries as practical men, and he did not doubt that in the degree in which they did inquire into it, and were not led by prevailing opinions, they would see a reasonableness, a beauty, and an order in it; the Vegetarian system being not what it was thought to be, but one that prescribed the natural and best food of man. (Loud applause.)

Mr. Bornond said he had been wondering what point of Vegetarian practice was found a subject for ridicule; whether the rich waving harvest of autumn; whether the beautiful tree with its produce, agreeable to the sight, and attractive in its juicy fruits,—cooked in nature's own furnace, and ready to be eaten-or whether, to descend lower, it was in the kitchen-garden, with its various products, all growing in order and beauty, that the occasion for laughter and jest was found. It was important to prevent misapprehension; for, when people thought of Vegetarianism, they were apt to associate it with cabbages and turnips, a week old at least. (Laughter). Would any, when they felt "funny," upon this point, just dare to test the excellency of their system of living, by restricting themselves to flesh alone for a single week? They had not the faith, after all, in their food that Vegetarians had in theirs. He should think it something extremely "funny," if he saw a man looking out of the slaughter-house, where he was engaged in beating in skulls, knocking out brains, tearing

out reeking and wading through entrails, pools of disgusting blood, amidst the groans and moans of dying animals, he should think it very ridiculous for that man to lift his finger and point in ridicule at great hampers of rosy apples. Was it the garden vegetables standing in order and beauty before the eyes, that were assailed? He asked them to compare these with gory carcasses; and if they jeered at cabbages and turnips, he begged to tell them he thought these were, at least, as attractive and quite comparable with the cartfuls of animal remains to be met with on the other system. Would they, therefore, tell him what point of the practice they assailed, and where they saw anything to ridicule? Where was the man who thought anything of his wife, or sister, or sweetheart, who would take her down to the open slaughter house, and show her the origin of her cooked Sunday's dinner? But he could take her to the farm, the kitchen-garden, and the orchard, and show her the food a Vegetarian used, without finding anything of which he need be ashamed, in any part of the process. He made these remarks to calm down the "funny" feeling. (Cheers.) He was much struck with the instincts, of the animal instincts,—of God-speaking through children. Some people were always talking of the corruption of children; but he often got a great deal of valuable instruction and helps to thought, by watching little children; and, if less restraint were put upon them, GoD would often be seen speaking in them, and through them. He remembered seeing some children in Hull, who had made an attack upon some baskets of plums. They were little fellows, of from six to eight years of age. The owner of the property had gone, perhaps, to the "Cat and Fiddle," or some such place, and left the baskets exposed. The little fellows only took one bite, though, from each plum, and replaced it in the basket, and so they went on until the basket was covered with the bitten plums. The proprietor came, at last, and he could not help laughing at the strange speckled appearance his plums presented. He was much amused and instructed by this; for there were plenty of butcher's shops near, but the children never once thought of picking up little bits of brain and muscle; and here, he thought, was nature peeping out. There was a point or two to which he wished to direct their attention. If they took all their daily stock of food, they saw they were very much dependent upon Vegetarian provision after all, to breakfast, dinner, and tea; and if they bore that in mind, they would not think the system so strange as they had often supposed it to be. What trouble some parents had to make their children eat flesh, and pains and punishments had often to be inflicted upon these little ones, because their instincts revolted at the taste and smell of the meat. Had they ever to use force to get them to eat the fruit, and puddings on the tables? He was much struck with the inconsistency of the Society for the Prevention of Cruelty to Animals. If their officers saw a fellow twisting the tail of an ox rather roughly, would they not pounce upon him! But what would they do if they saw the same fellow knocking

the same ox on the head, and beating out its brains?" That would be all right! It was like intemperance. If men would touch strong drink, as a nation, we must have a rich harvest of drinking; and so, if we made men prepare animals for food, we make them cruel in the very process of making them capable of doing these things. People might conceal these things, or try to conceal them from sight, but it was in vain. How did they account for the terrible increase in the number of murders. If they would be so wholly reckless of the influences brought to bear in this way, though they might seek to disguise these things, evil must ever follow the violation of the laws of nature. The Peace men, and those who were against hanging, could not be consistent until they had given attention to the lower creation; for wars and murders were closely connected with the depravities incident to the slaughter of animals for food. Sometimes a utilitarian would get up and say, "What are the beasts for, if they are not to be eaten?" This implied that the ALMIGHTY had made nothing but what was to be eaten. Many animals were made which we did not eat, and did not go near. They did not eat the tigers, lions, hyenas, and many other animals which live on the earth. Such men seemed to think that nothing had a right to be in the world that they could neither eat, drink, snuff, nor smoke. (Great laughter.) If it would not answer any of these purposes, they seemed to think it had no business here; and such an animal was apt to be treated in much the same way as the passenger in the railway train without a ticket, when the railway officer made the demand, "Shew your tickets." (Loud cheers and laughter.) Could they not conceive that GOD might bring his creative power and energy into exercise, in the production of an infinite variety of beings, from the lowest form of life, up to man, "made in his own image and likeness," as the climax of the whole, and there sit infinite in wisdom, love, and power, like the refiner of silver waiting to see his own image. But, said some, "we cannot go back to the savage state." The savage state was not a progressive state. Pope had beautifully observed—

"' Nor think in Nature's state they blindly trod; The state of Nature was the reign of God: Self-love and social at her birth began; — Union, the bond of all things and of man.

Man walk'd with beast—joint-tenant of the shade, The same his table, and the same his bed; No murder cloth'd him, and no murder fed."

(Loud cheers.) That was not the savage state, but the original state of man. There was another common objection, however, that he should like to meet, namely, "The doctors say the motion of the jaw, and the number and form of the teeth, and the structure of the internal organs, all go to prove that man was intended to eat meat." He did not know what all doctors said, but he knew what naturalists said, and they said the very opposite; and that the structure of the human jaw, the number and form of the teeth, the human viscera and skin, the organs of prehension, digestion, and assimilation, all showed

that man was frugivorous, and not omnivorous. Another point for consideration was, that the man who partook of a large quantity of flesh food would have much febrile action in his system. They had the skin testifying in favour of the Vegetarian system; all animals destined to live upon flesh having impervious skins, but those destined to live upon vegetable food having a skin full of pores. These were common things, but impor-tant. He only asked of them one thing, and that was, that they should not be led by jests, but by truth. Let them not suffer themselves to be led away by attempts at wit, which were not always made with the success of our friend Punch. He would also invite them to turn their attention from "cabbages a week old," and "turnip tops," to fruits, roots, and grain, as being more representative of the Vegetarian system; -- food compounded by nature's chemistry, cooked in nature's great furnace-and when they thought of it in this connection, it might be with a little more favour, and less prejudice than before. (Loud Applause.)

The Chairman said that a few remarks of an experimental character would then be made. He begged to call upon

Mr. J. Andrew, Jun., who said, that when any one had a great deal to say, it was very difficult to make a beginning; he would, however, only solicit their attention for a few minutes, as he would have other opportunities of urging this important subject upon the attention of the people of Leeds. He much regretted the absence of Mr. George Lucas, who had recently left that neighbourhood for another part of the country, and who had, unfortunately, been prevented joining them on that occasion. He held in his hand a letter from that gentleman, in which he expressed his entire satisfaction with the Vegetarian system, which he had now practised for four years, and which had been the happiest period of his life. Mr. ANDREW had not had quite so long an experience as this, but he could say, that after the trial he had made, he was far more attached to the system than when he commenced the practice. Some of his friends might be ready to remark, that he was disposed to take up any new question; he begged to say, that he had for many years taken a deep interest in all social questions likely to promote the benefit of his fellow men. He was often surprised that he had not become a Vegetarian sooner; for it took many years to convince him of the truth of the system, and he had to regret that before commencing his practice he had often eaten flesh with much misgiving. His examination of the Vegetarian system had been very brief and cursory, before commencing the practice. In the advancement of any question whatever, the press produced little effect until the living voice was employed to advocate it; let them, therefore, whilst they did what they could in this way (and he hoped the press would be used far more than it had yet been), never be tempted to neglect the employment of the living voice, by public and private efforts. He was glad that the Vegetarian question had come out of the obscurity in which it had been placed; that lectures, meetings, and soirées had been adopted to bring it prominently before the public mind. They were not to be driven from their principles and practice by ridicule and sarcasm; they had, for many years, had to endure misrepresentation and opposition in connection with the Temperance movement, and they were not now going to give way, except to the force of reason and the power of argument. He begged to urge upon those who heard him, a fair and candid investigation of the subject. At a first hearing, they might suppose they could not adopt Vegetarianism with advantage. He was, however, convinced from his own experience, that if they entered upon the practice carefully, and gave it a fair trial, they would derive many benefits from its adoption. Let them not be driven from their practice if they heard of some persons who, after a few month's trial of the system, were not so well as before. Such might be living erroneously in other respects; many things had to be attended to. If they wished to enjoy vigorous health, it was necessary to live in agreement with the natural laws. He could assure them, that for a very small cost, every family might serve a great variety of dishes on this system. He was very anxious that its merits should be brought, not only before the attention of the middle and upper classes, but especially that the working classes might see its advantages on the score of economy, as well as of health. Permit him, before concluding, to say that he was very glad that they had held that meeting and soirée. He felt assured, that when the next soirée was held in Leeds, there would be a very great demand for tickets; and, as in other places, these would be at a premium. He begged to propose a vote of thanks to the Chairman for his services on that occasion. (Applause.)

Mr. Bormond seconded the proposition, and

Mr. GEORGE PERKINS, in supporting the motion, wished to say a few words in favour of the Vegetarian practice, in connection with hard work. He was a forge-labourer, and had to work as hard as most men; it would be admitted by all, that his employment was not the easiest, nor the most favourable to health or mental development. He had carried his Vegetarian practice to what some might call an extreme; living on the simplest Vegetarian fare; still, he felt better and happier than he had ever done before. to him had always been sweet; but in this practice, it was incomparably sweeter than on the mixed diet system. Previously, he had been tempted to indulge his sensual appetites, and scarcely ever did he enjoy the pleasures of thought and mental exercise; but since he become a Vegetarian, he had been led to adopt improved habits, to study the physiology of the body, and to seek the improvement of his mind. He hoped still to progress, and felt that this was a great object of life. He begged to assure his friends, that he could not only do the same amount of work he could on his old practice, but that he could do this with far more ease, and in less time. It gave him great pleasure to support the motion. (Applause.)

Mr. Bormond submitted the motion to the meeting, which was responded to by the

guests standing, when

The CHAIRMAN said he accepted the vote of thanks so graciously given; but they would permit him to say, that he stood there on that occasion as the President of the Leeds Vegetarian Association, and therefore was only discharging his duty in that capacity. The motion had, however, given rise to two interesting speeches, and especially the last, which was valuable, as coming from a hard-working man, Vegetarianism was thus seen to be not a system for the drawing room only. It was a practical system, adapted to all gradations of social life. He was aware that men frequently committed blunders; they lived upon what was not Vegetarian diet at all, and thus broke down in their practice; and it was to be regretted that they lost many members through this mistaken practice. Did they suppose a great change could be effected in a day? They could not jump at once out of the meat-eating system—coming from a highly artificial system—to a diet of cabbage and potatoes, without great risk of losing health. It was at all times essential to take food in accordance with the wants of the body. By making the steps from the mixed diet practice to Vegetarianism, gradual, they would become perfectly at home in their new system; for it could never be, that a system that was sound in theory, would fail in practice. He therefore recommended all to take suitable food. All those accustomed to hard labour, like the forge-labourer, and with large appetites, could get sufficient nutriment from the plainest food; but those who followed sedentary employments, like clerks, who sat at the desk the greater part of the day, ought not live in that way, but upon eggs, milk, peas and beans, and "thick'ns," once or twice a-day, if they pleased. On such a diet, their health would be improved; and if dyspeptic, though "chops underdone" might have been prescribed without success, Vegetarianism would not be tried in vain. (Applause.)

Mr. Bormond then sang a Temperance song, and the meeting closed, at about a

quarter to eleven.

VEGETARIAN MEETING IN SHEFFIELD.

On the 9th of May, a Vegetarian meeting was held in the Lecture Hall of the Lyceum, Sheffield, the audience numbering from 500 to 700, the exceedingly severe weather having doubtless prevented a much larger assemblage on the occasion. The Mayor of Sheffield, or Mr. Alderman Carr, was announced as taking the chair; but both these gentlemen having been unavoidably prevented being present, John Baynes, Esq. (a Vegetarian in his 67th year, resident in Sheffield) occupied the chair, James Simpson, Esq., President of the Vegetarian Society, and Mr. Alderman Harvey of Salford, being present to give an exposition of the principles and practice of the Vegetarian system.

Mr. Baynes, on rising to commence the proceedings of the evening, said he should decline occupying the attention of the audience with any remarks of his own, conceiving that the attention of the meeting would be more profitably employed by his at once calling upon one of the gentlemen present to address them; and after reading the advertisement, and commenting for a moment upon the object of the meeting, he begged to call upon Mr. Simpson to address the audience. Mr. Simpson rose and said:—

Mr. Chairman, Ladies and Gentlemen: In hearing the objects of this meeting stated, I dare say it will have occurred to most, that a very difficult task is undertaken by myself and the other gentleman announced to address you. The idea that there can be any thing pertaining to error in the consumption of the flesh of animals as food, is about one of the last that troubles the brains of the great majority of our countrymen. Per-

mit me, however, to remark, that we have, in this world of ours, many habits on which we are not accustomed to reason; and as this may be one of these, I do, with your Chairman, invite your particular attention this evening. I must, however, say, that my difficulties are very different to what you will suppose them to be. I do not look upon it as a very difficult task to open the question of Vegetarianism; but rather, in the space of a moderate address, to place before you the many arguments in its support. The common error of mankind, is to suppose that it is no great matter what they eat or drink. Men go to Scripture, and quote the saying of the Saviour:-" Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth,"-forgetting that the occasion of the remark was the disciples sitting down to meat with "unwashed hands"; the meaning being, that the little filth upon the hands which might possibly be conveyed to the stomach along with the food, could not defile the individual. Again, we have this question referred to the "last apostacy" that is to come upon the earth. We have read of people who were to come in the latter times, who should "command to abstain from meat";—and this had been laid hold of, quite forgetting that in the early Christian church, there were many disputes as to the pro-priety of eating various kinds of food that had been offered to idols, it being a question amongst these Christians, whether or not such food could be eaten without offending the conscience. While man, however, is a physical as well as a moral being, he has to take care what kind of food and drink he makes use of, that the mind may act in the most favourable way. I might illustrate this question by a reference to the Temperance movement; "Not that which entereth in defileth," say some: but look to the more than 60,000 human beings who are said to perish annually

through intemperance; and is there not something here which defileth the man? The question of food, also, will be found to be of great importance, when duly examined; and so long as the body is the temple of the soul, must this be the case. You have all heard, no doubt, of a Vegetarian Society in this country. It now numbers about 800 members, who have abstained from the flesh of animals for various periods, and who subsist upon fruits, roots, and grain, and what are commonly called vegetables; eschewing meat, fat, and in short, every thing pertaining to the flesh of animals. These persons carry out all kinds of occupations, from that of the member of the Senate-house to the simple working man, including professional men, tradesmen, mechanics, and labourers of all grades, who have abstained for many years. All have abstained the month required to enable them to join the Society; 672 one year; 210, ten years; 161, twenty years; 101, thirty years; 29, forty years; and 82, their whole lives. It is obvious, from the mere statement of these facts, that there is a primá facie case, at any rate, in favour of the Vegetarian system; because, knowing the difficulties there are to be contended with in deviating so much from surrounding custom, if 800 people are found carrying out this practice, they must feel that they have very good reasons for so doing. To begin with, I will comment for a moment on the general surprise that is felt when the Vegetarian system is mentioned. The imagination of people is at once filled with the notion of green grocer's shops, and at once identifies the Vegetarian system with such articles as cabbages and turnips. Diogenes, a publication somewhat similar to that of our friend Punch, in noticing a recent address of mine in Liverpool, remarks, that some persons thought they discovered a little green in my eye; and that on the morning after the Soirèe to which he refers, there was a rise in the price of garden stuff. (Laughter.) This but presents the popular impression on the subject of Vegetarianism. Well! let us not object to a little laughter. "Laugh, and grow fat," is a popular proverb; and we all know that new truths have to go through this ordeal, and that there is very little truth in any system if it cannot bear to be laughed at. If we look back to the time of the opening of the Liverpool and Manchester railway, we find it was treated in this way; and there is scarcely anything which now blesses mankind, which has not been persecuted to begin with. In ancient times, the screw, even, was applied to the propounders of new truths. Italian priests compelled Galileo to deny the great truth that the world turned round the sun; and made the old man admit, on his knees that it was false. Christianity itself was not received with honour; for its founder was said to be "mad, and to have a devil." Let us remember the German proverb, however, and let this satisfy us, that "He who laughs last, laughs best." On this question of Vegetarianism, therefore, we have confidence. What are the grounds upon which those who differ from us ridicule this practice? When you put the question to the meat-eating world, they are very much astonished. It is very easy for

them to laugh at, and ridicule Vegetarianism; but if you ask them why they eat the flesh of animals, there comes a blank upon the face at once, and after a little reflection they commonly reply, "Why, it's customary; everybody eats meat." But can that be a test of the virtue of the system; because we find that practice does not agree? There are millions who do not eat meat at all; and the mass of labouring population of our country, build up the body, not on flesh, but on vegetable products of various kinds. If we go to other countries, we find that the Frenchman eats frogs and snails; the Chinaman eats cats and rats; and in Berlin, you see another system set up—the eating of horse-flesh, and old cab horses have received a preferment they did not previously enjoy. Go to savage nations, and you find human flesh taken into the dietary laws. The Carib of Venezuela, believes that all the rest of the world were made to be eaten by his people. We thus see a great variety of custom. It will now be my duty to call your attention to some of the reasons in favour of the practice I seek to commend to your attention. I can always speak on this subject in freedom. I feel that I hold a brief for morals and humanity; and in arguing for this practice; I contend that meateating is carried out in the world, in mistaken custom. There are supposed scientific reasons in favour of eating meat; I call it meat in deference to your practice, I would rather speak of it as flesh, as more logically correct. The most popular scientific reasoning is, that the intestinal canal and teeth of man show that he is intended to eat both flesh and vegetables. This canine, or dog-tooth argument, is a very common one indeed; it has got into popular works on physiology; and it is in every body's mouth. It is a curious fact, however, that we do not use that tooth to eat meat at all; but we have been very willing to argue rather from prevailing custom, than to take nature as a standard, and speak out the truth, even though we should have to convict the world of wrong-doing. Man has noticed a class of animals with porous skins, eating grass; and another class of animals with non-porous skins, eating other animals; and with this further difference that the former animal has a lateral motion of the jaw to grind its food, while the jaw of the other animal is made to chop vertically; one set of teeth fitting into the other, like the teeth of a saw, suited for tearing and cutting, but not suited for mastication. These two classes were the most remote from each other that could be selected by which to judge of the dietetic habits of animals. It has been noticed that the structure of man's mouth is unlike the flesh-eating animal's on the one hand, and the grass eating on the other:—that it is obviously between the two; and hence this enormous blunder:- "Man is not adapted to eat grass like the ox, nor flesh like the tiger, therefore he ought to eat both!" The letter B is between A and C; B is neither A nor C, therefore, it is both! (Laughter.) The fact is, that man is an intermediate animal; his intestinal canal being neither so long as that of the ox, nor so short as that of the tiger; and his teeth and jaws are intermediate

also. But then he has got an intermediate class of food, in fruits, roots, and grain, and the articles usually called vegetables, neither like that of the flesh-eating animal on the one hand, nor the grass-eating on the other. Do you think that LINNÆUS, CUVIER, RAY, MONBODDO, DAU-BENTON, and Professor OWEN, the author of the great work on Odontography, have made this gross blunder of which I have been speaking? Not one of them has made this mistake. All these great naturalists have declared that fruits, roots, and grain, with the succulent parts of vegetables, are the natural food of man. CUVIER points out, also, that the canine teeth of man, not extending beyond the line of the other teeth, would not permit man to eat flesh, and that his jaws are too weak for a flesh-eating animal; but that fruits, roots, and grain are his natural food, though, by acquired habit, he may eat the flesh of animals. We know that he can eat flesh. Common experiences proves that. "But then," say people, "flesh is much more nutritive than other food, and therefore we partake of it." We might be excused in eating flesh twenty years ago, in a way we cannot be now; because science had not then been brought to bear upon the question, so as to show what nutriment really consisted in, or what was to be found in flesh different from what could be had from the products of the vegetable kingdom. Chemistry, however, has developed most important facts in relation to food, and the nutrition of the body. It has demonstrated that man requires three leading characteristics in his food, in order to build up the body; one to make the blood, flesh, bone, hair, and other parts of the structure; another to make the heat of the body, and ashes, or chemical salts, which assist so materially in the transformation of the food into blood. It is then, a very interesting inquiry, how much of those several ingredients are contained in the flesh of animals, and how much in vegetable products. The LIEBIG school of chemistry has developed most important facts on this question. In looking to see what our butcher's meat contains, we find that out of every 100 lb., there are only 36 6-10ths lb, of solid matter, to 63 4-10ths of water; while, in such an article as wheatmeal, we find that every 100 lb. contains $85\frac{1}{2}$ lb. of solid matter, and $14\frac{1}{2}$ lb. of water. Well is it said, that bread is "the staff of life." chemist, in his love of roast beef, was not able to make it anything else. Maize-meal (Indian corn) contains 90 lb. of solid matter, and 10 lb. water. In kiln-dried oat meal, the proportion is 91 lb. of solid matter to 9 lb. of water. I hope you Yorkshire people understand the virtue of porridge. There is great reason in the shrewd Scotchman's diet; and in many parts of Lancashire and Yorkshire "thick" is "are well known. (Laughter.) I just now spoke of a principle required to make blood in the body. It is very interesting to know how much butcher's meat contains of that which will make blood in the body. Butchers' meat contains $21\frac{1}{2}$ lb. out of the hundred; but peas contain 29 lb., beans 31 lb., and lentils will give you even 33 lb. I much wish we knew lentils better in our country; they are much used on the continent, and are beginning to be raised in some parts

of England. How much of that which makes the heat of the body can you get from 100 lb. of flesh? Only 14 3-10th lb.; whereas, peas yield $51\frac{1}{2}$ lb., beans, $51\frac{1}{2}$ lb., maize-meal, 77 lb., and sago, 84 lb. The Hudson's Bay Fur Company, now give their men 2½ lb. of maizemeal, instead of the 8lb. of fat flesh formerly allowed to each man; and it not only supplies the wants of the body better, but is more acceptable to the men. The world gets wiser as we progress. Then, as to the other essential ingredient, salts, to assist in the transformation of the food into blood, and to maintain the alkalinity of the blood (I am sorry that I cannot make this part of my subject very popular), 100 lb. of flesh meat will give you 8-10ths of a pound of salts; but peas give $3\frac{1}{2}$ lb., barley, 2 lb., beans, $3\frac{1}{2}$ lb., and maize-meal, 2 lb., oatmeal, 2 lb., rice 2 lb. I do not fatigue you by reading the composition of the whole of the articles of food usually partaken of, but hope these few examples may suffice. Thus we find that butcher's meat is not so important as we thought it was. I am not now quoting from the facts of Vegetarian chemists, but from those of the Liebig school,— BOUSSINGAULT, PLAYFAIR, and others working under Liebig-not to enable the world to know what were the most important articles of food for the human body, but to enable the farmer and grazier to improve in the raising of their cattle. It is said, however, "We cannot but bow to these facts, Sir, they are irresistible, but then the nutriment of flesh-meat is so different to that of other food." Twenty years ago, again, we could not have said that this was not so, and popular opinion still holds the belief. The Scotchman says, "the wee bit flash" (flesh) makes the "kail" very different to what it would be without it. There is a notion in all ranks of society, that flesh meat yields a superior and peculiar article of nourishment. There is a very funny German proverb, which I will polish a little for your hearing, which says, "Better a grub in the cabbage than no meat at all." (Laughter.) But what say the facts? LIEBIG has shown most distinctly, that "vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ, even in form." He has also shown, that all nutriment whatever originates in protein compounds, which have their sole source in the vegetable kingdom, and are merely transferred to the bodies of animals. His words are very forcible on this subject:-"The carnivora in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter." What do we, then, in our wisdom, as breeders of cattle? We put food into the body of an animal, and after a great deal of trouble in the tending of the animal, and a large amount of the food has been expended in the breathing of the animal, and otherwise wasted, we get back—not something peculiar but the same principles we might have taken directly from the bosom of nature—the same principles that have served for the nutrition of the animal on which we feed, and, taken, too, with all the accidents of disease. (Cheers.) But it is said,

"Flesh-meat goes so much further! the poor man has sometimes trouble to get it, but when he does get a little, it is so good." In Lancashire they say, it "sticks by the ribs." (Laughter.) This is a grievous mistake. We come now to the statistics of the price of food. What can we make 100 lb. of the flesh-blood and bone of our bodies for, from certain vegetable products, as compared with the flesh of animals? We will take all the articles at a cheap rate; butchers meat at 6d. per lb.; beans at 6s. $11\frac{3}{4}$ d. per 100 lb.; 100 lb. of flesh, blood, and bone from beans would cost £1 2s. 6d.; from barley (at 6s. 8d. per 100 lb.) £1 2s. $11\frac{1}{4}$ d.; wheat-meal £2 8s. 8d.; barley-meal £3 1s. $1\frac{3}{4}$ d.; but if you will have the nutriment in a secondary form transferred through the body of an animal, you must, as the Scotchman says, "pay through the nose"-you will have to pay as much as £11 12s. $6\frac{1}{2}$ d., even taking the meat as low as 6d. per lb. (Cheers.) Now, when we come to apply these facts to the feeding of masses of people, it is a most important question. We speak of scarcity of food, at certain times; but it requires a much larger amount of land to raise a given amount of food on the flesh-eating system, than it does on the Vegetarian system. If our country should ever become as thickly populated as some are,— China for instance—the Vegetarian system must of necessity prevail, and the meat-eating system give way. How important, then, is it, that the poor man should be able to build up his body at the cheapest rate. There are thousands of families into which flesh-meat enters rarely, if at all; and these too often indulge in bitter murmurings at their inability to procure what others partake of in such abundance. If they understood this question, they would see that there was no occasion for these feelings; but that they can build up their bodies as cheaply and well as their richer brethren. For my own part, though fortune gave me the "silver spoon;" I count it my greatest happiness and blessing, not to have been in the meat-eating system at all. The philosophy of meat-eating, would thus seem to be, to have various domestic animals running about us; and for us to put good and pure vegetable food into their bodies, and after their having some of this to live upon, to take the balance from them in their carcasses, in a rounda-bout way, and with all their diseases. Professor Mussey gives us some important facts illustrating this in the raising of swine in the place where he lives-Cincinnati-where the process of fattening hogs is carried on to an enormous extent, for the supply of the American market. It is there well known that the feeder of these animals, can, by using 15 bushels of Indian meal, produce 200 lb. of pork. It is also known that a man can live upon 2 lb. of fat pork per day; or one quart of Indian corn. Thus 200 lb. of pork, at the rate of 2 lb. per day, would supply food to a man for 100 days; whilst the 15 bushels, or 480 quarts of Indian corn producing that pork, would have supplied him with food for 480 days. (Cheers.) The taste for meat has tended to depopulate certain parts of the country. In Ireland, and some parts of Scot-

land, the landlords have driven their tenants from their estates, and have converted their corngrowing into pasture land, and sheep-walks to raise mutton for the southern markets. Population is much affected by this question; for there is dearness and scarcity on the one system, and cheapness and profusion on the other. God has taken care that all the great essentials of existence shall ever be cheap and accessible to all. He has given us the air, light, and water, "without money and without price." And do you think he has left one step out of the ladder, and not given us the great essentials of food, simple and direct? He has not done so; and though the poor man may murmur when he sees the tables of the rich, it is still the fact, that GoD has given him the same great principles of food, at small cost; and though the rich may live in another way, the principles they get are the very same which their humbler brethren procure by "the sweat of the brow." But then people say, "Meat is more digestible; green stuff is very indigestible, and our doctors tell us to eat mutton chops under-done." We used to be hoodwinked Some twenty years ago, or less, a in this way. young, healthy man, in America, of the name of ST. MARTIN, took out a gun loaded with swan shot, which, by some accident, was discharged into his side, and perforated the stomach. Dr. BEAUMONT was called to attend the young man; and though he cured him, the opening never healed, though it was filled by an extension of the inner lining of the stomach. The doctor hired him for the purpose of carrying out some experiments in digestion; as, by pushing aside this inner lining of the stomach, he could see the process of digestion in the living stomach. The results of these experiments are published; and from these tables of digestion, we see something very different to what we expected. We find, that whilst the chicken broth, which the doctor gives us when we are very delicate and out of health, takes 3 hours to digest, a soup can be made from barley, which will digest in $1\frac{1}{2}$ hours. The chicken's flesh, which we are allowed to take when we are a little better, is digested in $3\frac{1}{4}$ hours, whilst soft boiled rice is digested in 1 hour; mutton soup, $3\frac{1}{2}$ hours; a soup made from beans (far more nutritive than flesh meat) is digested in Boiled tapioca, barley, milk, and several other articles, are digested in 2 hours; roast beef and beef steak require 3 hours; fresh bread is digested in 3\frac{1}{4} hours—called indigestible, but digested as soon as mutton, usually prescribed for the dyspeptic. You may combine eggs, and milk with your food, and thus have a greater variety than you can on the mixed diet system. If you take such an article as boiled veal, it rests in the stomach 4 hours; eggs variously cooked, 2 hours 37 minutes; potatoes, beans, and parsnips, $2\frac{1}{2}$ hours; custard, $2\frac{3}{4}$ hours; roast duck, $4\frac{1}{2}$ hours; and then, if you will eat that animal which, as Dr. ADAM CLARKE says, was cursed under the old law, and never can be a blessing under the new—the pig—why you must carry it in your stomachs $5\frac{1}{4}$ hours. (Laughter.) The facts of digestion, therefore, are very different to what we expected. If you take various articles

of ordinary Vegetarian diet under 20 heads, as shown by these tables, and contrast them with a corresponding number of articles on the mixed diet system, you will find that there is an average difference of 23 minutes 33 seconds in favour of the Vegetarian system of living. (Applause.) Both chemists and physiologists have been very much surprised at these results; but we see, in these days, too much disposition to pander to prevailing tastes;—some, cap in hand, giving testimony in favour of "bitter beer"—we may thus be assured, that if they could have found much to say in favour of the meat-eating practice, they would have done so. We have, indeed, seen Professor GREGORY, lately, in his work on Organic Chemistry, saying, "Of all food, perhaps good bread, made from the whole meal of wheat, oats, or rye, is the most economical, since nature supplies in it the due proportion of sanguigenous, respiratory, and mineral matter" But then he seems to want to say something in favour of the meat-eating system; and so he adds, "But since the fibrine of flour is identical with that of flesh, and fat corresponds to a certain amount of starch, fat meat agrees closely with bread." Will those of you who think so, eat fat meat instead of bread, if you wish to test this question; for though we make bread the "staff of life," we can never do this with fat meat. But even Dr. GREGORY admits, that "A man may feed as fully, nay, more fully, and form more blood on a vegetable diet, one of peas for example, than of very fat meat." "Thank you," we say: but he might have said any kind of meat, and said it truly too. I grant you there is a difficulty thrown across this inquiry by medical men. We know that "chops underdone" are prescribed, and vegetables prohibited. We have eighteen or twenty physicians and surgeons in our Society; but do you think they always prescribe this system in their practice? Poor men, if they did, they might expect to lose their patients. In their case, just as in ancient times, it may be said, "I have many things to say unto you, but ye cannot bear them now." Three thousand medical men have signed a testimonial in favour of abstinence from all alcoholic liquors; but how many of them carry out abstinence in their own cases, and enforce it upon their patients? Suppose I wished to drink wine, or spirits; do I not go to my doctor, and say, "Do you think a glass of wine would agree with me?" Why, if he were a shrewd man, he would be very apt to say, "Have you tried it?" and if I said, "Yes," he would most likely say, "Well, then, you may take it." (Laughter.) This hardworked class of men have burdens laid upon them, which they ought not to be made to bear. Instead of making them friends to consult with as to the best means of preserving health, we make them hang out red lanterns to mark out the spot where they live, and have night bells that we may ring them out of their comfortable beds at any hour, that they may run to set us right, just because we may have gone a little further in known wrong-doing than we intended. (Hear, hear.) Perhaps, in some future day, we may use them better; paying them, as it is said

the wise Emperor of China does his physician, while he is in health, and giving him nothing when he becomes ill. (Laughter and cheers.) Do not let us, then, blame medical men; for when you are ready to hear them, they will say much more than you are now disposed to listen to. There are certain popular objections to the Vegetarian system, which have to be met on these occasions. I love to answer these honest inquiries. I honour this system, because it meets the inquiries thus made in honesty and truth. Permit me to treat a few of these. "You attack particular people, and disturb classes of society," say some, "Pray what would become of the poor butcher and drover on your system?" In advocating this system, we attack no man's practice. In presenting these views for your information, then, I have no reproach for any who may go from this Hall and continue their meat-eating practice (Cheers); for, since Heaven leaves all men free to accept or refuse the truth, we would, in the spirit of charity, in all our teachings, endeavour thus to act towards our fellow men. There are questions to which men cannot at once be required to say yes, or no. Do you know how NEWTON acted when he could not burn the diamond? As the result of his philosophical inquiries, he believed it to be a carbonaceous body, and had said in his mind, that it ought to burn; but did not, for that, rashly conclude that it could not be burned. He left the question to after-time; and now, we can burn the diamond just as he burned other carbonaceous bodies. The class of butchers cannot be offended by the teaching of this system; but, on the contrary, are more or less served by it. The butcher and drover are made by the demands of society for flesh as food. That such men exist, notwithstanding the unfavourable character of their occupation, ought not to excite our surprise; for it is but too true, that we may have men to carry out almost any occupations, however offensive in themselves to begin with, if we but first make the demand, and then pay the price for these violations of the feelings of the individual. We first put these classes into unfavourable habits by our demands, and then we look down upon them. But the butcher and drover are deserving of an honourable position in society, if their calling be essential to the wants of society. The Vegetarian system is not opposed to these men; for many of them abhor their business, and get out of the slaughtering part as soon as they can; —"I wish it were penal to kill lambs," says one of these, and as the demand ceases, they will gradually find more favourable occupations; and where would be the want of charity towards these men, if they became insensibly drafted into other modes of life more congenial to the feelings and unde-praved nature of man. "But," say people, "do you say it is a sin to eat meat?" Heaven forbid that I should thus be understood. I merely try, in bringing this system before your attention, to lead you to inquire if there is not a better practice than the one in which you are "But what would be-(Hear, hear.) come of us on your system, Sir?" says another.

"The animals would first eat the herbage, then they would eat one another—and, at last, eat us." (Laughter.) The supposition here (not to notice the inconsistency of one part of the objection with the other), is, that we shall all turn Vegetarians at once; all reforms, however, are slow in their progress. Vices, too often, it is remarked, descend rapidly from the upper classes, downward; whilst reforms spring from the lower, and work up, by slow degrees, to the higher ranks of life. (Hear, hear.) Though you may think me somewhat hopeful in my advocacy of this system, I have no expectation of its coming about in a day. This is a question of demand and supply, just as much so as the demand for any of the articles you manufacture in Sheffield; and, as the demand fell off, you would not merely have fewer butchers and drovers, but the supply of animals would fall off also, until it was reduced to the number of other animals of various kinds, which we do not eat at all, and which neither eat themselves nor us -our meat-eating brethren all along eating less nd less. But there is another objection. and less. People say, "What are animals made for, if not to be eaten?" We are very apt, in our sensualism, to suppose that nothing has any business to be in this world, unless it can be made to minister to our wants; or to use an amusing remark, be either "eaten, drunk, snuffed, or smoked." (Laughter.) The fact is, there are worlds which man cannot number; thousands of animals existing, which the eye of man has never seen; beautiful flowers which are never beheld by him; and these are all, doubtless, made for their own uses, and the pleasure of the CREATOR. It is Pope who rebukes this feeling, that every thing is made for man, in the following lines:-

"Ask for what end the heavenly bodies shine, Earth for whose use? Pride answers—"Tis for mine!

'For me kind Nature wakes her genial pow'r,
'Suckles each herb, and spreads out ev'ry flow'r;
'Annual for me, the grape the rose repow

'Annual for me, the grape, the rose renew
'The juice nectarious and the balmy dew;
'For me the mine a thousand treasures brings;
'For me health gushes from a thousand springs;
'Seas roll to wast me sure to live and springs;

'Seas roll to waft me, suns to light me rise; 'My footstool earth, my canopy the skies.'"
And then he asks:

"Has God (thou fool!) work'd solely for thy good;—

Thy joy, thy pastime, thy attire, thy food? Who for thy table feeds the wanton fawn, For him as kindly spreads the flow'ry lawn. Is it for thee the lark ascends and sings? Joy tunes his voice, joy elevates his wings. Is it for thee the linnet pours his throat? Loves of his own, and raptures swell the note. Know Nature's children all divide her care: The fur that warms a monarch, warm'd a bear, While man exclaims—'See all things for my use!' 'See man for mine!'—replies a pamper'd goose. And just as short of reason he must fall, Who thinks all made for one, not one for all." (Cheers.) Ah! but then we come to another very startling objection: "Ah, sir, your system seems very reasonable; but what shall we do for leather and fur? Your lady wears furs, your boots and gloves are made of leather; what shall we do for

We all use leather, and are

these things?"

accustomed to say, "there is nothing like leather." (Laughter.) I do wear leather boots; but, at the Pannus Corium Manufactory, in London, I am happy to say, there are very nice pairs of boots and shoes made of this substance, as a substitute for leather. However, you may wear leather if you choose; for if the world carries out the practice of eating the flesh of animals, it is sure to use their skins and other parts of the body. This, too, is, a matter of demand and supply. We have already felt, and india rubber, guttapercha, and other articles, as substitutes for animal substances. Look to the supply of sperm oil, which, owing to the difficulty of obtaining a sufficient quantity for manufacturing purposes, has become so expensive, that it is sold for, I believe, 7s. 6d. per gallon. What does this demand do? It brings into the market a mineral oil, at first made from paraphine, but the supply of this last article failing, it is now made, in large quantities, from common pit coal. The testimony of a large Manchester manufacturer is, that this discovery enables them to work machinery better, and at a much cheaper rate, as this mineral oil can be purchased for 5s, 6d, per gallon, and is found more suitable for lubricating machinery than the sperm oil it is superseding. Look at the sulphur monopoly. We were once dependent upon Sicily for this article; but can now, by the aid of science, procure it otherwise. Again, when the penny postage system came into operation, we were not prepared with quills to supply the increased demand for pens; but soon, in consequence of this demand, an ample supply of metal pens was produced; and, I believe, to day, in Birmingham,-though the armoury of the world—a larger number of persons are employed in the manufacture of this instrument of progress, than are employed in the construction of weapons (Loud applause.) These difficulties disappear, one by one, as we inquire into the system; though, on first looking at it through, as it were, the shreds of butcher's meat to day, there may be many doubts. Being an evil system (granting that it is one), we must not expect to see it so clearly as those who have left it. Those of you who were once in the use of alcoholic beverages, did not see the question of temperance so clearly to begin with, as you did after a period of abstinence from these drinks; and Vegetarianism, being a practical system, it is necessary to be in its practice for a time, to enable you to judge fully of its merits. Many make trial of the system in impaired health, and after trying all the resources of ordinary medical practice without success, find themselves bettered on this system of living, and continue in its practice. But, says a shrewd man, "You have shown us that LIEBIG proves that the principles of nutriment are the same, whether taken from the animal or vegetable products; I will take mine from meat, and you may take yours from cabbage and turnips." If you do so, however, you must pay in many cases, twenty-three times as much, and take all with the accidents of disease. Did you never hear of diseased meat? I hope there is none in Sheffield; that you have no market inspectors, because you have no bad beef. We can now speak more

freely, supposing that we are not speaking about Sheffield, but London, or some other place afar off. You know them. (Applause.)

"The faults of our neighbours, With freedom we scan."

DICKENS, in his Household Words, shows us, that great enormities are carried out in this way; he intimates, that the "angry redness" of certain sausages of the cheaper kinds is due to the large admixture of horse-flesh. He is speaking of London, of course, not of Sheffield. (Laughter.) By the evidence given before a commission of the House of Lords, it appears that there are slaughter-houses many miles out of London, belonging to insurance offices in which the farmer and grazier can insure their live stock, one of the conditions of insurance being, that the animal claimed for, shall be given up to the office, alive or dead. The flesh of these animals is dressed up, and sent back to London, and furnishes no inconsiderable part of "the dead-meat supply" of the Metropolis. One of the witnesses before a Parliamentary commission declares, that if he had any kind of carcasses, however bad, he could dispose of them all before night. DICKENS shows you that the "Horse Slaughterer to Her Majesty," has his "knacker's yard" in close proximity to the largest sausage-making establishment in London (laughter), where it is suspiciously intimated, that the ceaseless chop-chop kept up,—a sort of "devil's tattoo"-is not all operating on "good meat".; but on what may contain an admixture from the adjoining premises. He states further, that the proprietors of these two establishments, so conveniently situated, are brothers, or brothersin-law, he believes. (Laughter.) It is found, also, that large sums are spent regularly, by certain soup and beef á-la-mode establishments, one of these being reported to spend £500 weekly in diseased meat. The inspectors say that he is a wise man who can tell diseased meat from good, the chief distinction being the price, and the absence of the usual amount of fat. WHITLAW tells us, that there is scarcely an animal that is not more or less affected by disease; you have the small-pox, the "tick," and a great variety of other diseases affecting cattle; and many diseases are produced in the working classes by this system, unsuspected. In Manchester, and all large towns, large quantities of this kind of food are sold. But say people, "Never tell me I am not very different when I eat meat." I grant you, you are different; but this is owing to the stimulation produced in your system. This is owing to a principle called Kreatinine, which is found in flesh, and is analogous to the narcotic principle of tobacco. It is a stimulant that you need not have; but if you will have it, you can obtain it in tea and coffee, as well as in beef. It is quite different from nutrition. Dr. BEAUMONT found that St. Martin had the colour of the stomach heightened, akin to the effect produced by drinking alcoholic beverages, though less in degree, from the stimulus of flesh-meat; and this led him to pronounce flesh-meat "heating and stimulating." This character of food never ought to besought, and cannot for a moment be confounded (as some would erroneously have it)

with the normal heat-forming principle of food. since the same physiologist observed, that when St. Martin had partaken only of a meal of sago (food nearly altogether composed of animalheat principle), the stomach, after digesting this, was cool, and of its normal colour. My meat-eating audience have pulsations faster than I have: and life is necessarily lived faster than on a fruit and grain diet. Who live so long as the Friends in our country? I think the average duration of their lives is as much as fifteen or twenty years more than that of others. They avoid excitement; excitement produces rapid circulation; flesh has this heating, febrile, exciting effect. Those who eat much flesh are much greater friends to their tailors than others; they wear out their coats against the backs of their chairs; and if you will live entirely upon it, you will live the restless roving life of the hunter, and not getting your proper supply of carbonaceous food, will be very apt to resort to the intoxicating cup. Did you ever observe the wolf, tiger, or other savage animals in their dens! Their restlessness is not wholly due to impatience, but to their physical requirements in subsistence on flesh. If you want calm, patient labour and endurance, you must go to the elephant, the camel, and the horse. Look at the hard work of the country. This is not done with flesh-meat as an habitual article of diet, but as the exception. It is this stimulation that leads to the impression that meat is superior. There is a more important social objection which I must notice. Men bring the Bible into nearly every question: and even when our system is taken up, and advocated on external grounds, they try to put the extinguisher upon it at once, and say "the Bible is against you." This is rather a delicate question; because we have so many differing opinions on Scripture. I would not wish to offend any prejudices. When we go to Scripture, then, we may see that meat-eating is mentioned there. The Israelites murmured, and rebelled for it; but that is no compliment to the system, for we find them dying under a curse, with the meat in their mouths. We must mind, then, when we go to the Bible, whence we draw our authority, lest we betray it, and ourselves too. We do not wonder at men seeking to try various systems by the Bible. It is the most important book we have; and intended to guide us through life; but we must mind what we do when we go to it for sanction to any practice we wish to defend. Do you know that it is from the Bible that many evils are sought to be established. Even that system so graphically denounced by Mrs. BEECHER STOWE, -slaverysought to be defended from Scripture. It is from Scripture, too, that men defend war. you know, that that class of men who stickle for capital punishment,—that barbarous practice which in my opinion is a disgrace to our age -(cheers) go to the Bible for sanction for this practice also. It is from the same page, that men, in perverted courses, seek sanction for the putting away of their wives. We have even seen polygamy, and various other things, defended from the Scriptures. Now, do you not see that the principle is, to mind whence we draw our

authority in going to Scripture. I know that the world has eaten flesh. I know that since the flood, meat-eating is understood to have been permitted. In the time of the Saviour, the Jews came to him and sought to puzzle him with questions of this kind—in relation to the putting away of wives. But the Great Teacher said, that it was for the "hardness of their hearts," that they were thus suffered to act. And respecting many of the customs of society now, it may be said, these things are permitted, "because of the hardness of the heart"; but that "it was not so in the beginning." But if men go to Scripture for sanction for war and capital punishment, is it any wonder that they should also go there to defend the use of strong drinks, and the eating of ficsh, as well? In Scripture we see that God has appointed certain things, and permitted others, and prohibited others; and when men, in their perverted state, have not continued to live in the appointments, they have been allowed to live in the permissions; and thus God ever does the best even with the worst of men: but in the beginning, it was not so, for you will find the appointment of man's food in the 29th verse of the 1st chapter of Genesis. We are not so much out of the way, therefore, as some at first suppose. It is reasonable that the facts of science should be in accordance with Scripture; for are not these facts, rightly and truly interpreted, the outspoken word of God in creation? is a mistake, then, to level this charge at us, for we shall find a precise harmony between the one and the other. Rather let us mind, that in going to Scripture for sanction to any practice, we do not betray it to the slavery man, the capital punishment man, and the defenders of other evil systems to which I have referred. (Hear, hear.) But, say people, "Man has been re-constituted; and though he did not eat flesh before the flood, since then he has been commanded to do this." is to say, that the Creator made man, and intended him to live in a certain way, and then had to mend his work. What is it that declares that man has been re-constituted since the fall? Do his instincts say so? Does the sense of sight like to see the animal driven along the road to the slaughter-house, with the tongue lolling out, and its smoking pelt, and trembling frame? Is there anything in its appearance, that leads us to suppose that there is any connection between its body and our stomachs? We banish the slaughter-house to the back streets of cities; and, in my opinion, we do well to keep these things out of sight, if this practice is to continue. The sense of hearing, again, is offended by the moans of a dying animal. The sense of touch is offended by raw flesh. We hire the butcher and the cook to do this work for us; and those who go themselves to the butcher's shop for a small quantity of meat, are very apt to ask for a skewer to carry it home, though the very same persons would experience no repugnance in touching fruit or any vegetable product whatever. Some one may urge, "Ah, sir, but are the senses of taste and smell not delighted with the odour and taste of cooked meat." I grant you that you seem to have the advantage of me here; but if you had my experience on the subject,

your feelings would be very different. These are acquired habits; and you may teach the sheep even to eat mutton, until it refuses to eat grass. Buffon relates an instance of this kind. I tell you, if you try this system, you will find the taste and smell of roast flesh disagreeable to you; and, at length, it may remind you as much of the burnt flesh of the martyrs in Smithfield, as of anything else. I have never tasted the flesh of animals as food; and to me it is a matter of tolerance, at least, to be in contact with it. And you will find this to be so in your own practice, after a time. WILLIAMS, in his Missionary Enterprises, shews us this fact. He tells us that they were for ten years without tasting animal food of any kind; and on obtaining a supply, they invited the mission families from the adjacent islands to enjoy the treat; but to their surprise, they were "unable to bear either the taste or smell of it," and one poor woman, the wife of a missionary, burst into tears to think "that she should have become so barbarous as to have lost her relish for English beef." (Laughter and cheers.) The senses of man, one and all, if fairly tried, are found to speak out on this subject. The tiger has an enjoyment in the very sight of the animal on which it feeds: it produces an excitement in the whole nervous system, and causes a gush of saliva in the mouth. But have we any such feeling, or flow of saliva at the sight of an animal, as this? The instincts of children speak out plainly on this subject. If you want an illustration, just ask the school-boy when it is that his "teeth shoot water," as the Lancashire people say, and you will find that it is when he sees the orchard, but that they never do this when he looks at the butcher's stall. The Vegetarian system is in harmonious relation to man's instincts, and intellectual and moral Benevolence rejoices in this system, while it is offended by the meat-eating practice. If, in our walks, we come upon some wide open door, with men whom we have made cruel by our demand for flesh as food, engaged in slaughter, have we not a feeling of trepidation for some time, at least; and if we had to kill even a duck for our own dinner, should we not be very apt to shrink from the task, and prefer to go without the meal rather than take the life of the animal? Do you know that we compel the butcher to cover his meat, as he carries it along the street? I do not know whether you do this in your town; but it is We keep these the case in many large cities. things out of sight, until the flesh is dressed, or prepared in some way for the table, and then we call it meat, disguising it by Norman names. We do not call it ox, sheep, and pig, but beef, mutton, and ham. The humanities of life are offended by this system of eating flesh; and in my opinion, we have no right to compel others to do things, in the preparation of food for our tables, which we would refuse to do for our-selves. Society has many things to answer for on this ground. Custom gives a sanction to the practice of using the flesh of animals, and it is only carried out in the absence of inquiry. Whoever traces the course of suffering endured

by Gop's peaceful creatures to the meat upon his table; or identifies the flesh with the animals living only a few hours before? Whoever does this must find the Vegetarian system commended to his reason, if not adopted in The world ever mean to be right, and are prepared to leave mistaken courses, on a better way being pointed out; and when we can shew them that the Vegetarian system is such, they will no doubt be ready to adopt it. (Applause.) There is a wide extent of morals associated with this system. Benevolence is more than offended by the contrary practice; and, especially are the female sex interested in it, because they have to educate the future humanity of the world. Ladies do not reason upon this question. It is only because woman, with her delicate nature and sensitiveness, does not trace back the dishes on the table to the animals living and breathing a few hours before, that the custom does not die out.

"Oh delicate lady, oh sensitive fair, See the table strewn with carcasses there; Mangled and torn all flesh from bone, Oh leave such horrible feasts alone! The waving corn and fruitful tree, Bear gracious nourishment for thee, Live, fair one, as a lady should, And being beautiful—be good! Though lions, tigers, vultures prey, Be thou more merciful than they; Thy health will last, thy life be long!"

(Loud cheers.) To glance to the experience of the system, it is proved in the case of the members of the Vegetarian Society, who have carried out the practice for longer or shorter It is proved in the experience of those who come into the practice of the system in health, and find themselves made better, and in the cases of those who enter upon it in broken health and dyspeptic condition, and who regain health after having tried all else in vain. Although the practice is in many cases entered upon very injudiciously, and attempts made to live upon ordinary vegetables such as were formerly consumed along with the meat, instead of an ample use of farinaceous food, combined with eggs and milk; still, many find themselves benefited, even on this imperfect practice. It is often supposed that the Vegetarian Society includes all the Vegetarians in the world. This is a mistake: we are continually meeting with persons who carry out the practice unknown to the Society. From two-thirds to three-fourths of the world's population are Vegetarians in the essential features of their diet, and not meateating, as we suppose. Do you know that the great interests of life have ever been carried out on this practice? The ancient peoples of the world, lived exclusively upon this diet. Polenta (a preparation of barley) was the food of ancient Italy, and macaroni and polenta are the food of Italy, to-day. The Greeks of former times were Vegetarians, and their beautiful forms were built up in Vegetarian practice; and high art to-day, if it would equal the productions of the past, must look to similar models of strength and beauty. Who are the strongest men of the earth? Not our beef-fed, porter-drinking dray-

men of London, or any part of England; but the porters of Smyrna, whose diet is dates, figs, and black bread, and who drink only water! These men carry loads on their heads and shoulders, varying from 600 to 800 lb. The simple labouring population of Ireland, who do so much of the hard work of the country, are Vegetarians in the main features of their diet. The Gallagos of Spain, the Greek boatmen, and the Coolies, who are so capable of enduring great fatigue, are all of them Vegetarians. The labouring Russians are also Vegetarians, living on black bread, oil, and garlick. The persons who eat most meat, are not the labouring poputation who do the hard work of the country, but the middle classes, and our workmen in large towns, who earn high wages. In short, the bone and muscle of all countries is Vegetarian. What, then, can be the cause of want of progress, but want of knowledge? Error can only exist in the dark; and as truth on this subject shall be disseminated, it will expel the errors of the meat-eating system. Thus the Vegetarian system is practical, and destined to be realized in the coming time. We see our friends of the Peace Movement, clambering up, as with long ladders, into the upper windows of the Temple of Peace, and there taking charge of man. But I would urge upon them, that our conduct to animals has much to do with our treatment of man;—the slaughter of animals preparing the way for the slaughter of men—and let them no longer miss their way, but enter at the wide portal, open by their side. The Vegetarian system thus absorbs the Peace Movement; it also absorbs the Temperance question as well; for alcoholic beverages are disused in the practice; and if the world had not been flesh-eating (for there is a see-saw kept up between the use of flesh and alcoholic beverages) in my opinion, it would never have been disgraced by drunkenness, as it has. (Cheers.) I must now, however, leave the question to your consideration, and practical inquiries. Mr. Alderman HARVEY will probably speak to some other features of the experience of the system; and I trust that many of you will come to see that fruits, roots, and grain, are really the natural and best food for man; and that seeing this, you may be led to carry out this system in practice. May you find it minister to your own happiness, and that of the generation following; may you find peace promoted thereby, and that state of progress and happiness brought about, which I believe the world will some day know in relation to this question! (Loud and continued applause.)

After a brief interruption to the order of proceedings, the Chairman called upon

Mr. Alderman Harvey, who rose and said, Mr. Chairman, Ladies and Gentlemen, this is the age of inquiry; and our inquiries have led to many important results. In this century, we have been ingenious in the application of the steam engine at home, and have also ships steaming across the Atlantic in ten days. All these discoveries have been brought forward in spite of opposition. Again, we have had some

very important astronomical and electrical discoveries. Who would have thought that, even a few years ago, it was in the power of man to communicate his thoughts at a distance, over a thousand miles, by means of the electric telegraph? So we have carried out inquiries in relation to Temperance. We find, that what was once thought beneficial, and very conducive to health, is now acknowledged to be very destructive of human life; we see that 100,000,000 are spent annually in intoxicating drinks; this drunkenness shortening life to a great extent, and sending persons to their graves at a very premature age. Why should we not inquire with regard to our food also? It has been the custom, for many years, to eat animal food; but now we have been inquiring into this matter also. It is found that that which was appointed for man in the beginning of the world, is proved by science to be good now, and the best for building up the body. The best way to prove this to be best, is to adopt the practice. All we wish you to do is, carefully to inquire into, and test it for yourselves. Although Mr. SIMPSON has brought many eminent authorities in favour of Vegetarianism, some may draw different con-clusions from them. This is not a matter of All minds are not made alike, any surprise. more than all faces are alike; still, experience is all-important in adopting that which is best. have been requested to give you a little of my personal experience. I may remark, that before commencing this practice, if, by any accident, I got a wound, it was very difficult to heal, in consequence of the inflammatory action of my system. Now, however, since adopting the Vegetarian practice, if I get a wound, the only thing I do is to apply a wet bandage, and it heals at once. This is a fact of practical importance to many. There is another fact, showing the progress of mankind, that I would draw your attention to. Some years ago, when society was less informed than it is at present, about thirty years since-I resolved to make an insurance upon my life, and I was recommended to one of the principal offices in London. I wrote to make the usual application, sent my medical certificate, and got a friend to recommend me as a proper subject to have my life insured. I received an answer, in a few days, that they "could not insure my life." I thought it a strange thing, as I was a healthy subject, and likely to live many years. My medical friend who had filled up my certificate, was astonished. I inquired of the friend who had recommended me to the office, what he had said in his letter, feeling assured there must be some strange cause for the decision of the insurance office. He told me he had said that I was very temperate in my habits, that I never drank any intoxicating drinks, and never eat any flesh meat. (Laughter.) "Ah!" I said, "that is it; you have performed a work of supererogation. These gentlemen think I am some poor sickly being, engaged in mortifying the deeds of the body." (Renewed laughter.) My friend wrote again to the office, explaining the matter; and an answer was received, that

they would be very glad to enter upon the question at some future time, and would be happy to see me, if I would call upon them sometime when I might be in London on business. Well, I happened to be in London, a short time after that, and called The medical man came to me, at the office. and made several inquiries; and, on concluding his examination, left me with the intimation that I should, in all probability, be asked to appear before the board of directors. dingly, I was sent for into another room, and I can tell you there was no inconsiderable number of gentlemen sitting round a table, with their waistcoats protruding considerably, all eyes were fixed upon me as I entered the room, no doubt to see what sort of a being I was. The result of the interview, was, (Laughter.) however, that, seeing me to be a stout, healthylooking person, they were quite satisfied with my examination, and said they should be very happy to insure my life. (Cheers.) I will not however, detain you longer. Permit me to thank you for your careful attention to this important question, which I trust will receive your earnest inquiry. (Applause.)

The CHAIRMAN said he had for ten years carried out this practice, and though he had nearly reached threescore and ten, he had never felt better, or had so good a covering of flesh in his youthful days. Since he had been a Vegetarian, he had been relieved from dyspepsia, to which he was previously a martyr. He could relish a dry piece of bread, but he never took any kind of animal flesh, or gravy, and was perfectly satisfied that it was unwholesome and unneccessary. He had also been a teetotaller since he was $15\frac{1}{2}$ years of age, having been led to adopt that system, from his observation of the mischievous results produced in society by the use of intoxicating drinks. Whilst engaging in distributing notices of the meeting, he was asked by a gentleman on whom he called, if he might be taken as an instance of Vegetarian practice. On his replying in the affirmative, the gentleman told him, that some years ago, he was in the habit of staying up late at night, and had taken a fever of the typhoid character. The medical attendant ordered him to chew The next beef-steak, but not to swallow it. time the doctor came, he asked the nurse, "what have you been giving this person?" On being told that he had taken nothing but the beefsteak, he expressed his surprise at the effect produced by it, which closely resembled intoxication. There was a surgeon now resident in Sheffield who had this effect produced in his own case, whenever he ate meat. (Applause.)

Dr. Holland, then, in complimentary terms, moved a vote of thanks to Mr. Simpson and Alderman Harvey for their admirable addresses. Mr. John Unwin seconded the motion, and the Chairman having been included in the proposition, it was carried by acclamation, the meeting terminating at about half past ten o'clock.

VEGETARIAN MEETING IN BIRMINGHAM.

On the 3rd of June, an important Vegetarian meeting was held, in the Odd Fellows' Hall, Birmingham, at which an audience numbering from a thousand to twelve hundred persons, listened with great interest to an exposition of the arguments of the Vegetarian System.

Mr. Alderman Baldwin presided, and the meeting was addressed by the President of the Society, and Mr. John Noble, Jun., of Boston. We much regret, that the preoccupation of our space prevents us giving more than a very brief account of the matter of the meeting.

The CHAIRMAN observed, that though not a Vegetarian himself, he had been invited to preside at that meeting by some friends of the Vegetarian System, whom he highly esteemed. and who believed it would be beneficial to mankind if others would adopt their principles. Their object was to enjoy good health, having at the same time an aversion to destroy animal life, which they had not the power to bestow. He had paid some attention to persons living on vegetable products, particularly three brothers, who lived according to that principle. The Irish had lived many years on potatocs; and the Scotch labourers, who lived on oatmeal, were a strong and athletic people. There were Irishmen on his farm, whom he had supplied with bread and a pint of milk, night and morning, and a pint of beer to their potatoes at dinner. During the year they lived on these articles; and still they had increased their weight by fifteen pounds, and at the end of the year, they could do much more labour than before. himself, as regarded the Vegetarian principle, he was not prejudiced against it, and might adopt the plan if he found it correct. After dwelling on the good effected by the Temperance principle, which was at first met with such opposition, he called upon the meeting to treat the question with the respect its nature and importance claimed, and to give the speakers a fair and patient hearing, and concluded by calling upon one of the gentlemen present to address the meeting.

Mr. SIMPSON then came forward, and in an address of considerable length directed the attention of the meeting to the natural and best food of man, as consisting of roots, fruits and grain. The Vegetarian Society had been established within the last five years, and from seven to eight hundred persons had joined it, including men of nearly all ranks and professions. He was free to admit that the principle of the Association was rather novel, and that the mere mention of Vegetarianism suggested many questions to the mind of the stranger. Impartial inquiry showed that strange as the principle might appear to be, it was the natural practice of living. The organization of man was adapted to that diet, and the consumption of the flesh of

There had hitherto animals was unnatural. been much mistake and error on the subject. It had been said by some that man came into the world "intended to eat meat;" and it was asserted that his teeth and intestinal organization proved such to be the case. This, however, was a gross mistake. Man was an intermediate animal between flesh-eating animals on the one side, and grass-eating animals on the other; and it was erroneously sought to be inferred, that because he was not adapted to live exactly like either, he ought to live like both. On reflection, however, they would see that man, being an intermediate animal, should partake of an intermediate class of food as much suited to him as the food of the other classes of animals was to them, and that would be found in fruits, roots, and farinacea. Mr. SIMPSON then proceeded to show that this species of food yielded the greatest amount of nutriment, was easier of digestion than the flesh of animals, and supplied the human frame with more strength, greater cheerfulness, buoyancy of spirits, and powers of endurance. The strongest men on earth were to be found amongst the Greek divers and boatmen, and the porters of Smyrna, Cairo, Constantinople, Spain, and China, some of whom, although not flesheaters, carried burthens on their heads and shoulders up to and exceeding 800 lb. weight. These men lived on fruits and black bread, and drank water; whilst porters of England, who fed on flesh meat and strong drinks, were inferior in strength, and never dare attempt to carry such heavy loads. Dr. BEAUMONT, of Canada, had proved beyond doubt, from incontestible experiments, that farinaceous food was more digestible than flesh, the advantage being in favour of Vegetarian diet of twenty-three minutes and thirty-three seconds, taking the average times of digestion. The senses of man were also in favour of vegetable diet, and opposed to flesheating, as was obvious from the pleasure with which they looked upon fruits, and the disgust occasioned by the sight of flesh meat in its various stages previous to being cooked. Mr. SIMPSON then noticed the evidence given before a Committee of the House of Lords relative to the shambles and slaughter-houses of London, and instanced some rather startling facts in connection with diseased meat, and the great extent to which the sale of it is carried on in London and most of the large towns of England; and in conclusion appealed to his hearers to give the subject a fair examination, and if they approved of Vegetarian diet, to test it, not by doing as some had done, eating the most inferior garbage they could find, but by using sound bread, fruits, and roots, such as would yield all the advantages he had set forth.

Mr. J. Noble, Jun., said:—After the long. full, and interesting address you have had from Mr. Simpson, it would ill become me to trespass upon your time long. My remarks will be of a practical character, such as will perhaps most interest you. It struck me, in looking at

this large and intellectual audience, that this question must be exciting considerable attention in Birmingham; it appears to be one that you are willing to hear about, and inquire into. When I first heard of Vegetarians, I thought they must be very strange people to think of living without eating meat; and I thought the best thing they could have, would be a strait waistcoat. But I have got a little beyond that now, and think there is no occasion for this, as I have found them very different people to what I supposed them. Almost all subjects, on a first hearing, appear different to what they really are. You have heard of individuals whom you have never seen: but you raise to yourselves an ideal, a picture of the individual, but, on seeing the persons themselves, how rarely does the imagination and the reality correspond. So it is on a first hearing of Vegetarianism, or any other We do not reason on Vegetarianism as a mere isolated thing; for one truth connects itself with all, and thus Vegetarianism, if true, connects us with all other truth. But I must come to my experience. I had a friend, a butcher, when I was a lad, and he took me to see a calf killed. I told my uncle on my return, who happened to be on a visit to my father's house. and he began to lecture me on the cruelties and horrors of butchery. I was quite surprised, and thought it a most astonishing thing that it should be wrong to kill calves, and yet right to eat them. I can say my body is more active, my mind is more active, than it was when I used to eat flesh. I used to eat a good deal of it, perhaps more than was necessary. I used to take it frequently three times a day. As you heard, harm is often done by the injudicious attempts at change of diet; by living upon potatoes, cabbages, and badly prepared indigestible pastry. I began the practice of Vegetarianism, and thought I would gradually discontinue the use of a flesh diet; and after being a Vegetarian some months, my friends persuaded me I was not looking so well, though I was not conscious of this, and I got no peace until I gave up the practice. I then ate flesh again for two years, but not so freely as before. During this two years, I never felt quite satisfied about my practice being opposed to my convictions; so I resolved to try Vegetarianism again. I tried it, and tried it quietly this time, without letting my friends know of it, none being aware of this experiment except my own family; and, after a few months, my friends began to congratulate me upon my good looks and improved health; but when it came out that I was practising Vegetarianism again, their mouths were shut, and they had nothing to say. Well, I began my Vegetarian practice carefully, and could perhaps now live upon bread and fruits alone. I do not do this, because I do not think it either necessary or desirable. have a great enjoyment, of a gustatory character, and said, last year, I thought I never enjoyed fruit so much before. I seem to enjoy it the more the further I get away from the butcher's shop; and you may depend upon it, that you will not find the pleasures of the palate lessened,

but heightened, by the adoption of our system. Mr. SIMPSON has presented many powerful arguments, scientific and economic. Natural philosophy has been defined as asking a man to lend money, and practical philosophy as refusing it. I have given you a little practical philosophy; but it will not do for me only to be a practical philosopher, we should all be practical philosophers. If you commence this practice without faith, you will not carry it out. The man who goes to war without faith, and does not think it his duty to fight, will turn his back and run away. Let us examine this question, look into it, and reflect upon it. It often strikes me that we do not reflect so much as we ought. We do not live now, we rattle through life: we go on as by express train. (Cheers.) It is well sometimes to stop and reflect, and then, perhaps, we shall find several things that we do are wrong. Turn these facts over in your minds; reason out this question for yourselves; come to your own conclusions and convictions upon it; then you will find that your conclusions and practice of truth follow as the result of your own convictions. I have tried Vegetarianism for some time now; I have tried it in walking on the mountains of Cumberland and Wales; I have tried it in every way-as a traveller, at the desk, and in public speaking; and I have found myself equal to every duty I have to perform. I have met with some who have tried it for a little time, and have then given up the practice in deference to their friends; but I have never met with one that did not regret he was not still in the practice of it. I think this is important; that those who have discontinued the practice, regret their falling away. Let us seek to know the truth—to live the truth; that is a great thing—the only thing that can satisfy us. What was it that caused the downfall of Rome, but that the nation was enervated and weakened by luxury. When Rome lived in hardihood and simplicity; when the Roman soldier carried his simple fare with him, then Rome was free. When luxury came to be introduced and embraced, and the Greeks and Romans came to vie with each other in extravagance, the Romans fell a prey. If we cease to live in the practice of the simplicity which Gon intended when he created man; if we cease to live according to our natural constitutions, nature will act according to its laws. God will not alter those laws to suit our erroneous practice, but we shall have to pay the penalty in premature disease, premature old age, premature death. Let us seek to live in the practice of all truth; to bring ourselves into harmony with the laws of our physical, intellectual, and moral nature. Works are to be had explaining the system: there is GRAHAM'S Lectures on the Science of Human Life; SMITH'S Fruits and Farinacea; the periodical of the Vegetarian Society; and other books, which ought to be in every man's hand, since they contain truths. (Applause.)

Votes of thanks were then passed to the Chairman and the gentlemen who had addressed the meeting; and the proceedings terminated, having obviously given the greatest satisfaction to the audience.

THE BANQUET

SIXTH ANNUAL MEETING OF THE VEGETARIAN SOCIETY.

On Friday, July 29th, a banquet, in celebration of the Sixth Annual Meeting of the Vegetarian Society, was given in the Town Hall, Salford, Manchester. The arrangements of the hall were similar to those previously adopted, and comprised tables running the whole length of the hall, in four different lines, with occasional breaks, to permit ingress and egress to the lines of seats, the whole joining a platform-table at the east end of the hall, and being subdivided into twenty-six divisions of twelve

guests each.

The hall was most tastefully decorated festoons of evergreens, and large of flowers, the latter forming bouquets beautiful objects, rising, at intervals, all down the lines of tables, and as supported in tall crystal vases, being seen above the heads of the guests. The walls were decorated with large printed screens, on which were inscribed the leading conclusions of anatomists, physiologists, and chemists, on the natural food of man, embracing the opinions of LINNÆUS, CUVIER, and others; whilst several niches, ornamented with evergreens on a ground of pink, enclosed busts of poets, who have likewise recorded their sentiments upon the subject of the advantages of eschewing the flesh of animals as food. The whole of the screens to which we have referred, were surrounded with pink, over which evergreens and flowers were arranged, so as to make an elegant border, harmonious in colouring and every way suited to enclose the sentiments presented to the eye of the observer; and the general effect of these, as united by tastefully arranged festoons of evergreens, was to enclose the guests, and make the whole appearance of the hall worthy of the occesion in which so many worthy of the occasion, in which so many were assembled to do honour to the truthful and merciful principles embraced in the Vegetarian theories and practice. The top of the hall was decorated with an elegant combination of colouring, secured by the arrangement of pink and white drapery, with screens, likewise bordered with evergreens and flowers, white doric columns at the sides being encircled with the names of the ancient worthies who have advocated and practised the Vegetarian system of living. The highest point of these decorations presented a shield, on which was inscribed the words "Mercy and Truth," a screen on which was inscribed the origin and appointment of man's food, (Gen. i, 29), joining this; and then, lower down, and betwixt the white columns above

referred to, bordered with evergreens and flowers, was the celebrated maxim of Pythagoras, in illuminated characters, "Fix upon that course of life which is best; custom will render it the most delightful."

THE BANQUET.

Shortly after five o'clock, the banquet commenced by the invoking of the Divine blessing, in an address most appropriate to the occasion, by Mr. Wrigley. James Simpson, Esq. President of the Society, occupied the chair, and the following ladies presided at their respective tables :-- Mrs. Brotherton, Mrs. James Simpson, Miss Bury, Mrs. J. HORDERN, Mrs. ROSTRON, Miss S. HORDERN, Mrs. Harvey, Miss Brotherton, Mrs. Milner, Mrs. D. Morris, Mrs. D. Hor-DERN, Miss S. HORDERN, Mrs. ROWBOTHAM, Miss Rowbotham, Mrs. Foxcroft, Mrs. Wyth (Warrington), Mrs. Holcroft, Mrs. Buckley, Mrs. T. H. Barker, Miss C. Monks (Warrington), Mrs. Kershaw, Mrs. JAQUES, Miss STRETTLES, Miss COLLIER, Mrs. Evans, Miss MacDougal. Law-RENCE ROSTRON, Esq. (Bowden), discharged the duties of Chief Steward, and was assisted by nine General Stewards, and twenty-six Table Stewards.

The guests at the platform table, were Mr. Martin, Mr. J. W. Beck (Boston), Mr. Gaskill (Horwich), Mrs. Brotherton, Mr. Alderman Harvey, and the Rev. D. Howarth, on the right of the Chairman, and Mr. Wyth (Warrington), Mr. John Noble, Jun. (Boston), Mr. W. Ward (Cambridge), Mrs. James Simpson, Mr. J. Bormond (Halifax), and Mr. Scholefield, on the left. Our space forbids us noticing more than a limited number of other guests present; those to whom our attention is principally directed, being some who had travelled considerable distances to take part in the festival. Mr. and Mrs. Palmer, Mr. A. J. Sutton, and Mr. J. Grove (Birmingham), Mr. W. M'Gowan, and Mr. G. Bell (Liverpool), Mr. H. Thomas (Chester), Mr. E. Shackleton, Mr. J. Andrew, Jun., Mr. Birkby, and Mr. Thorp (Leeds), Messrs, F. T. Vieusseux, G. Dornbusch, S. Houghton, S. Parry (London), Mr. R. Thomases (Ormskirk), Mr. S. Towgood (St. Ives), Mr. W. Sandeman, Mr. J. S. Todd, Mr. W. Hunt (Accrington), Mr. S. Newton (Stockport).

BILL OF FARE.

The bill of fare comprised the following articles of provision for each table of twelve

guests:—Savoury Dishes: Omelet Pies, Mushroom Pies, Savoury Fritters, Rice Fritters. Sweets: Tous-les-mois, Semolina, Farina, Sago. Fruits: Grapes, Pine Apples, Strawberries, Cherries, Preserved Fruits. Beverages: Tea, Coffee, Milk, and Iced Water; the whole being presented as a light combination of savoury dishes, farinacea, and fruits, rather than as an illustration of the complete resources of Vegetarian cookery.

In confirmation of the progress of the Vegetarian practice, we cannot withhold the remark, that on no previous occasion was there ever such an obvious amount of practical interest manifested in the provision of the tables. The arrangements of each table were in all respects complete, and, with the attention of the lady and stewards in connection with each division, seemed to secure the highest satisfaction; so that whilst elegance and taste were manifest in relation to the plan of procedure, a striking characteristic of the entertainment was secured (commonly wanting on such festal occasions) in the complete enjoyment of every one. During the reception of the guests, and continuance of the banquet, the company were enlivened by brilliant and beautiful music from the orchestra, which was filled with able performers, under the leadership of Mr. Horabin.

After about an hour and a-half had been occupied in the entertainment, and thanks had been returned by the Rev. D. Howarth, the President rose and proposed the sole toast of the evening, the health of her Majesty, which was most loyally responded to, and drunk in iced water, the band performing

"God save the Queen."

THE MEETING.

At twenty minutes to seven, the PRESIDENT again rose, and addressed the guests as follows:—

Ladies and Gentlemen: In the discharge of my duty on this occasion, I beg to express my regret at the absence of two gentlemen who were expected to address you this evening. I refer to Mr. BROTHERTON, and Mr. SMITH of Malton, who are prevented being present by unforescen important engagements. Permit me to congratulate you on our meeting this evening, in honour of the sixth anniversary of the Vegetarian Society. The Vegetarian system commends itself largely to the attention of all classes. There may be a surprise in the minds of many persons, when they first hear of the practice of abstaining from the flesh of animals as food; but this is readily removed. Vegetarianism does not depend merely upon reasoning, but is based mainly upon the facts which support it. The Medico-Chirurgical Review, in two able articles, in substance admits the proving of the Vegetarian case, by stating that it is undeniable that persons in all climates and conditions can exist in health upon

the Vegetarian system, and that idiosyncracies of constitution cannot shake its testimony. hard work of the world, indeed, is done on Vegetarian diet, and not on the flesh of animals: the mass of mankind living not on this, but on fruits, roots, grain, and vegetables. The porters of Smyrna, who carry on their heads and shoulders burdens of 800 lb., and upwards, may be cited as instances of this practice. The experience of the Vegetarian Society even, has proved the facts upon which the arguments of the system are We find that many members of this Society have carried out that practice for many years, and that some must have renewed the system repeatedly during their practice. I have been counting up the abstinence of a few persons on the platform, during our repast, and find that eight of these have been Vegetarians for a sum total of 338 years, the average experience of each being rather over forty-one years. Now, at once, we see that ridicule brought to bear upon a practical system like this, can have no effect. We do not object to a little merriment, having confidence in the strength of our cause; but are ready to laugh with those who are disposed to laugh, if they will reason a little when they have done with the loud laughter. Punch says, in one of his last sallies, that we cannot say "grace before meat, (Laughter.) We know what he means-restricting the term meat to the flesh of animals-and are willing to laugh at the joke, without reminding him that fruits and grain were originally designated "meat." Again, we can well afford to laugh, when we see, in another witty publication, one of the objects described as for exhibition in the Crystal Palace, as a Bushman from South Africa (a tree, or assemblage of twigs in the form of a man), "a genuine specimen of a Vegetariangreen, and easily seen through." (Laughter.) The claims of Vegetarianism to attention are of a very high order. It can never cease to be a great question, "What is the best way of feeding the body?" We see that from three to four times a day, our physical system requires renewal, and the character of the food we partake of cannot but be a most important inquiry, so long as this is the case. Persons have attempted to make out, that it is a matter of indifference what is partaken of as food; and the use of intoxicating drinks has been attempted to be justified in this way: "Not that which entereth into the mouth defileth the man," say they, "but that which proceedeth from the heart"; quite forgetting the occasion which led to the use of those words -the disciples sitting down to meat "with unwashen hands." Most persons take as their guide that which is customary; but it so happens, however, that all customs are not wise There was a feudal system which once prevailed in our country, and enslaved the mass of our people, whilst another class tyrannised over them; and many other customs, once considered wise, but now abandoned, have had their time. If we look to the eating customs of the world, we see strange instances, and all varieties We find that everything in the way of an animal, from the elephant to the cricket, and ant, are consumed as food. There is no

fixed system with regard to flesh-diet; the Frenchman eating frogs, and the Chinaman his cats and dogs. We thus see a great variety of flesh-eating practice. I use the term flesh-eating, logically, and not in any offensive manner. What are the external aspects of this question? We see man forsaking the all-bounteous provision of nature, and saying, "I must have some-thing besides this!" We then see men preying on the lower animals, and this has led to our seeing droves of over-driven cattle in our streets, and to the nuisance of cattle-markets, and shambles, with the scenes of Smithfield, and the slaughter-house. We have, also, in consequence, the diseases of animals transmitted to the bodies of men, such as small-pox, and pulmonary complaints. We have the debasement of those called to provide flesh-meat. We have the offence to human nature, in the violence and deformity recognised in this destructive system, the features of which must be kept out of sight, or the world, with all its hurry and want of reflection, would very soon banish it from civilised society. (Cheers.) Now, what is all this for? It is that man may live in "the best way possible." Men, in the main, ever mean to do what they see best; and I do not intend to throw one reproach at those who follow the meat-eating practice, because I believe it is supported only in consequence of their supposing it to be the most important way of feeding the body. What are the physical results of carrying out this practice of living? In the lower animals we see ferocity in those that are flesh-eating, and gentleness in the herb-We see the one class comparaeating animals. tively useless to man, and the other useful in a thousand ways. If we ascend and look to man, civilised as he is said to be, we see that luxury, combativeness, destructiveness, and evil feelings, are more rife in those classes who eat flesh than in the eastern world, where this practice does not prevail; in the peaceful Brahmin for instance. If we look at the savage nations, as some of the tribes of South America, we see the Carib of Venezuela living on human flesh, when he can get it, and believing that the rest of men were intended to feed him. We see, in close proximity, the Araucanian, living on fruits, roots, and grain, and distinguished by moral and benevolent But, then, there are supposed reasons for consuming the flesh of animals, in abundance. Everything is supposed to teach this, when people are questioned as to their reason for living on flesh-meat. The teeth of man are supposed to show the necessity of eating the flesh of animals as food. He has been found to differ from one class of animals that have sharp, pointed teeth, without porous skins, no lateral motion of the jaw, and subsisting entirely on the flesh of animals. He has been compared with another class of animals, with broad teeth, large-lateral motion of the jaw, and with porous skins, and has been found to differ from this also. Thus man has been declared (and justly so) to be an intermediate animal; but here follows a most absurd conclusion. It has been said, he is not like the carnivora, and ought not to live like them; he is not like the herbivora, and ought

not to eat like them; therefore, he ought to eat like both! There is about as much logic in this. as to say, Salford is between Pendleton and Manchester; Salford is not exactly like Pendleton, it is not exactly like Manchester, therefore it is exactly like both. We find, when we compare man with other animals, fairly, that he is intermediate in structure, as regards the two great types referred to, and resembles most the Simiæ, or monkey tribes; and that his structure, like theirs, is adapted to an intermediate character of food, in fruits, roots, and grain. The canine-tooth argument proves far too much; for if it bespeaks man's adaptation for eating flesh, we have to make the horse, the camel, and the reindeer (which have this tooth more developed than man), carnivorous too. How unfortunate it was not noticed by the adopters of this conclusion, that man does not eat flesh with the canine-tooth at all! LINNÆUS, CUVIER, RAY, MONBODDO, DAUBENTON, OWEN, and others, reject this argument, as you may see from the passages on these diagrams [referring to the screens on the walls of the Hall], embracing remarks from some of these leading authorities, and consider, in the words of CUVIER, that "fruits, roots and grain, with the succulent parts of vegetables, appear to be the natural food of man," and, as Lord Monboddo says, that "man only becomes an animal of prey, by acquired habit." A supposed chemical theory, again, has been referred to upon this subject; and from age to age we have been told that flesh is much more nutritive than other kinds of food. We did not know what food was composed of twenty years ago. We know it now, thanks to agricultural inquiries, made to ascertain how much flesh and fat the farmers could produce in the feeding of their cattle, and not how much could be done to improve the food of man. As the result of these investigations, we find that articles of food must contain a blood-forming and heatforming principle, and ashes, or chemical salts, so important in aiding in the transformation of the food into blood; and that these essentials are obtained most abundantly, not from flesh, as was previously supposed, but from the products of the vegetable kingdom. We find that the highly lauded roast-beef of England must be regarded as less nutritive than other articles of food, since it only contains 36 6-10ths of solid matter. and 63 4-10ths of water. We find that while this is the case, many articles of vegetable food contain from 76 to 92 per cent. of solid matter. But when we ask how much blood of the body we can get from flesh, we find that butcher's meat only gives $21\frac{1}{2}$ lb., whilst peas afford 29 lb., beans 31 lb., and lentils 33 lb., out of the 100 lb. Then, again, we can have $51\frac{1}{2}$ lb. from peas, $51\frac{1}{2}$ lb. from beans, and 48 lb. from lentils, of that which makes the warmth of the body; whereas, we have only 14 3-10ths from the fat of the 100 lb. of flesh. Chemistry has shown most important results in this way, and its researches are very different to what we supposed. Again, nearly everyone, high or low, up to a few years ago, has believed that there was a difference between the nutritive parts of flesh-meat and

those of other substances. Inquiry, however, has shown conclusively, that all nutriment whatever is of vegetable origin. We see, for instance, that when we feed upon the body of the sheep, we do not gain anything peculiar, but simply the vegetable principles of the food upon which the animal was fed. It was LIEBIG who first pointed out this fact. He says, that "the carnivora, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter." It is of great importance thus to have proved, that there is nothing peculiar in the flesh of animals; for even kreatinine is not peculiar, as you have the same principle in tea and coffee, and it is to this that these articles owe their stimulating qualities. But then others say, "It is much more digestible, and therefore we consume it on that account. This is a great mistake. The grand statistics on this subject come from Canada. Dr. BEAUMONT experimented for a length of time upon a young and healthy stomach, and we find from his experiments, taking the digestibility of food under twenty heads, including the variety of articles of each diet, that there is not a difference in favour of the flesh of animals as food, but in favour of Vegetarian diet, amounting to 22 m. 23 sec, But then we have had our medical friends going side by side with this popular feeling, and telling They us that this was the best kind of food. quite bow to this feeling, and recommend this to the present day, except in certain cases, where a few can speak plainly, and safely. Medical men, however, have not always been right. HARVEY, the discoverer of the circulation of the blood, was hooted by them from society, and died under its ban, though the importance of his discovery will ever be acknowledged. I say this with regret; but it is almost natural they should partake of human frailty in this respect. Hydropathy and homeopathy, again, owe nothing to the medical profession, as a body. And then, medical men are not to be expected to be miracles of knowledge. These are but recent facts, much following the education most of them have received. Such inquiries are only taken up incidentally, and apart from the subjects to which their attention is more particularly directed. There is another good reason, too, why Vegetarian diet is not prescribed: I am afraid we should be very apt to change our medical men, if they did not allow us to live in the way we please. In the coming time, however, we may treat them better than calling on them to help us out of the difficulties we get ourselves into, by going a little further in our wrong-doing than we intended. We shall, perhaps, make them our guides in the preservation of health, instead of only seeking their aid to recover it when lost. We shall, probably, pay them too, in the way some of the eastern sovereigns are said to pay their physicians; laying them when we are well, and giving nothing when we are sick. (Laughter and cheers.) I would not, however, restrict the scientific arguments of the Vegetarian system to Science has not yet what is now declared. spoken out on the subject. There is a great

fact coming out, though not made known so plainly and distinctly as it ought to be (for our chemists, it is more than to be feared, go too much cap-in-hand to popular tastes); but there is a series of facts being developed as to the importance of maintaining the alkalinity of the blood. This will have an important bearing on our system, and will, probably, show why the Vegetarian does not dread the cholera, and other diseases, which so frighten other persons, and ultimately prove that he resists those diseases not merely from this cause, but because he has a slower and more equal circulation, as well as one devoid of the febrile action peculiar to meateating. The Vegetarian system will thus be seen to be much more important than many now suppose it to be. It is of still more importance when you come to look at the whole of the country; as statistics have shown, that a plot of ground which would feed only one man on the flesh of animals, would raise sufficient food for fifteen men on the Vegetarian system. In some supposable cases, if, for instance, our country were ever to be as thickly populated as China, we may have to come to live in this practice. Look to the statistics of this question: men suffer from hunger at certain times (whilst other classes are over-fed), and Providence is murmured against, because man has not a sufficient supply of food. We should examine our own practice first, and then we shall find that God is pure, and high, and holy at all times, and that these things we charge upon him are due to the perversity of mankind! We find that 100 lb. of the blood and bone of our bodies, taken from wheat, peas, barley, beans, lentils, maize, and oatmeal, can be had for the average cost of £2 3s. $3\frac{1}{2}d$.; but if we will go indirectly, and take food through the flesh of an animal, we cannot pay less for it than £11 12s. $6\frac{1}{2}d$., even if we take butcher's meat at 6d. per lb., and deduct nothing for the bone and waste. Depopulation, also, follows the meat-eating custom, in degree, as in the "sheep walks" of the highlands of Scotland, where the landlords find it more profitable to raise mutton than food for man, and many of the peasants have, consequently, been expatriated, and are now living in America. We have all heard of the famine in Roscommon, where so many people died of want. But Roscommon, of all the counties of Ireland, was the one in which this depopulation referred to was most carried out, in order to raise the food of animals for the supply of the flesh-There are great arguments to be market. advanced for the Vegetarian system, if we take them for what they are worth. Man is a great physical being, as well as an intellectual and moral being. We find that man, to secure happiness, must obey not one set of laws only, but all the laws bearing upon his physical constitution, as well as those relating to his moral and intellectual being, if he would promote the harmonious development of his whole nature. (Cheers.) Now this system, alone, is in harmony Try it with the natural constitution of man. in any way you please, there is no jarring between it and any part of man's complex nature.

But when we try, fairly and honestly, the meateating practice by this standard, we find much that is violent and offensive. Look to the five senses: you there find, that while the sight of uncooked flesh is disgusting, the sight of vegetable food is at all times agreeable. If we consider the sense of hearing, we find that this sense is at all times offended by the moans of dying animals, which cause great pain to the feelings. If you consider the senses of taste and smell, I grant you I seem to be taken at disadvantage. But here we must look at man in his normal condition, if we would arrive at the truth, and not regard the artificial and depraved condition of the senses in adults; and we thus find, that children almost invariably prefer vegetables and fruits to the meat, which has often to be forced upon them. In Scotland, we find that children are often educated without it until the age of eight or ten, and thus, when they are made to partake of it, it causes sickness and vomiting, certainly no compliment to the system. WILLIAMS gives us an interesting illustration on this subject, in his Missionary Enterprises, where he informs us, that on one occasion, himself and those associated with him lived, for a number of years, on one of the islands of the South Seas, without eating any kind of flesh. At length, a supply was obtained, and on killing an ox, the mission families were invited to enjoy the treat; but, to their great astonishment, they could none of them bear "either the taste or smell of it"; but, as showing the force of custom, the wife of a missionary actually burst into tears, to think "that she should ever have become so barbarous, as to lose her relish for English beef." (Laughter and cheers.) Such is, more or less, the case, permit me to say, where the use of flesh as food has been discontinued for a time, and after an abstinence of many years, the smell of cooked meat is still more offensive, however we may learn to tolerate Again, as regards the sense of touch, do we not see, that those who go to the butchers for even a small quantity of meat, are very apt to require something to wrap it in, or a skewer, as some one suggests, to carry it home (Laughter), whilst we have none of this repugnance to handle fruits or other vegetable products. There is no relation between flesh as it hangs in the shambles, or butcher's stall, and man's appetite for food. It is only after we have degraded our fellow-creatures, by dooming them by our artificial and unnatural demands for flesh, to the employments of the butcher and cook-laying burthens on them, and then looking down upon them—that we can relish flesh as food. There is an intelligence in the Vegetarian system which confirms it. I beg Vegetarian system which confirms it. I beg of you to carry out your inquiries commenced to-night, in the works you can read upon the subject. The meat-eating system, on the contrary, when thus examined, is not found to be carried out in intelligence. And when we come to morals; we find that, here again, it is condemned; for we see, at once, that even the tenderest portion of human nature—woman, even, with all her beauty and grace—(continued

cheering)-is tracked, in almost every step of her life, on the mixed diet system, with bloodshed and slaughter; and is there anything in this, abstractedly considered, that belongs to her nature? (Loud applause.) We do not know how much the morals of society are influenced by this practice, which is only continued through want of thought and inquiry. The editor of the Westminster Review was quite right when he said, that the system was doomed to disappear, in the progress of the civilisation of the world, so soon as chemical science should have demonstrated the possibility of avoiding the practice of slaughter. But this is now the case. We show our real estimate of this system, when we make the butcher cover his beef as he carries it through the street: but we make no such regulation, whether by enactment or otherwise, with regard to fruit. In short, as I always contend on this subject, if we traced the horrors of the meat-eating system through the practices pursued in the railway transit, and the last passages of the slaughter-house,—that "den of infamy," as DICKENS calls it—and thence through the processes of the kitchen, to the meat upon the table, and said to ourselves, "This is a piece of that animal, constituted as I am, and which I saw a few hours ago in the vigour and enjoy-ment of active life"—if we but thought and said this, we should be very apt to ask if there was no other way of supplying the wants of the body. (Cheers.) What, then, are the impediments to the adoption of Vegetarian practice? Simply, want of thought and inquiry. Men are ever reasonable, and they will take up a system as soon as they see good reasons for its adoption; and thus will our practice be adopted by large numbers. From two-thirds to threefourths of the world's population now live in this way; and as the system is inquired into, we shill find a corresponding change in the practice of society, even in this, our hitherto greatly meat-eating country. We hear of men being made "martyrs to science;" but truth is not lost, but justified, at length; and how often has it been the case, that the children of a succeeding generation honour the men whom their fathers put to death; and so surely will those who come after us, recognise and sanction the truths received with difficulty in our time. (Applause.) Have you any faith in the prophecy you see there—and many religionists do receive it? [alluding to the screen, quoting Isaian xi, 9]. If we would realize it, we must cease from the destruction of the lower animals, at every step of our lives. But "the time is not come," say people, for this period of peace. Permit me to say, that the time to carry out any good thing is when we see it to be good; (hear, hear,) and if you see this question to be important, a little inquiry will enable you carry it out. We should never have had a free-trade system, with all its beneficence, but for the peace which had for many years prevailed in our land. And you will never have a system of high and holy peace towards man, until you abandon the practice of slaying animals! Our friends of the Peace Movement

labour honestly, and earnestly; but if they saw this question aright, they would find, that if we treat the lower animals with gentleness and mercy, we should be least of all likely to slaughter our fellow-men. Vegetarianism is, therefore, found to absorb the Peace question. It also absorbs the Temperance question; because no man can carry out this practice without abstaining also from alcoholic beverages, for there is a see-saw kept up between the use of flesh and intoxicating drinks, which the temperance world has yet to learn, and which will come to be a most important feature of the wisest temperance advocacy. You will find, that in the practice of Vegetarianism, you can give the right hand of fellowship to all that is great and goodto every movement that is in harmony with the physical, intellectual, and moral being of man. It is no new doctrine; it is the primeval diet upon which man lived until he fell from his first estate. Man can live, and live well, upon flesh; but it is not the natural food of man! He had a food appointed him, and science to-day declares the same, and confirms the great act of the Creator, in showing that that which was pronounced "good," then, is still the best now. (Cheers.) We see, then, that the Vegetarian system is one worthy of our attention. I commend it to you in my hurried speech, in want of time, and still anxious to make its arguments plain to you, feeling satisfied that future inquiry will lead to that passage in life, when we balance accounts, and say, "Can I depart from the practice of society around me?" I know that some moral force is required for this; but no man is fit for moral progress, unless this step can be taken. I trust, at least, you will see from my speech, or that of others, that the subject has strong claims on your attention. Permit me, then, again, to commend it to your inquiries, fully assured, that in intelligent and improved practice, you will find it worthy of the highest consideration. (Loud and continued applause.)

After an interval of music, Mr. J. W. Beck, of Boston, was introduced to the meeting, and spoke as follows:—

Mr. PRESIDENT, Ladies and Gentlemen: We see that "clear the way," must be our motto, for, verily, the world of intelligence which surrounds us is seeking for the attainment of physical freedom, and will surely not rest contented there, but will march forwards to freedom from the thraldom which other powers have impressed upon their moral and intellectual natures. We must "clear the way." Look, over that window are the material representations of God's word, when he said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." The same God that gave this law to man, intended him to be a creature capable of happiness, and not merely a creature capable of, but also of possessing happiness. But how is it that Gop's intention has been hindered?—do not misunderstand me. Not because man has departed from this particular law only, therefore

these evils have come upon the world; but these evil practices (in some cases even man eating the flesh of his fellow-man) have all resulted from the departure from the rule and law of the All-wise. Let me attempt to "clear the way" a little, before I enter upon the particular line of argument in which I intend to direct my remarks to you. I will endeavour to show you some of the follies which still exist in relation to the two systems under notice. I have come from an agricultural show; and some farming friends and agricultural implement-makers got me into a corner to laugh at me, because I was a Vegetarian and Teetotaller. But after the laugh was over, "Why," said I got some reason out of them one of these, "we have to work hard, and we want time to do our work. Look at these bullocks, they have to be eating all day." As though, forsooth, because we are Vegetarians we are to live upon grass, and herbs, and oil-cake! Well, this was something startling to me to suppose that we must live like these animals in order to be Vegetarians. Such persons as those to whom I now refer, not only sneer at us for being young men, but then find fault with us for the work we are doing. One of these looked at me with a peculiar expression, which led me to suppose I was about to hear something that would settle the matter at once. "You are very presumptuous, young men," said he, "to set yourselves against the verdict of all antiquity." We say, on the contrary, we have the evidence of the truest antiquity, and follow the practice which the Creator himself appointed, at first. To carry out this objection to a greater extent, we might paint ourselves as our ancient British forefathers did! Another objection urged against our system was "What are we to do with all these beasts and other animals?" "It is all very well to talk to me of the interests of humanitytalk to me about the interests of the Lincolnshire farmer." "What are we to do for leather?" Let us leave nations less enlightened than our own, to supply us with the materials we want. Where do we get our principal supply of hides from, now? Not from England, but from America. Is man's progress as a great thinking and reasoning being, to be stopped because he wants something to put upon his feet and back? Our wants in this respect will be met, irrespective of our supplying them. There is a great question arising now, "What are we to do for labour?" -there is such a great emigration going on? We have for a long time been cramped up, so that there was not room enough for us all to live. We have been busy raising the food for beasts instead of for men; and the sooner we get rid of the raising of this food, and the breeding of cattle and sheep, the sooner shall we arrive at our true national prosperity. The next was one who carried his waistcoat such a long way before him (whose fat "larded the lean," as SHAKESPEARE hath it), and who was evidently much fatigued with the walk from his hotel. He had made up his mind to put me in a fix, and said, "Look here, young man! when a man goes into a hospital, do not the doctors feed him upon broth and pap to take his strength away?" never thinking, as

I attempted to show him, that that was intended to relieve the oppressed and suffering humanity from the febrile effects of a highly animalized diet. I said to this objector, that the most successful doctors do not now give their patients all the meat they can eat when recovering, but give them food calculated to develope their strength. We should presume that man would be a perfect animal, but we find him in every form of society, middle, high, or low, suffering from hideous diseases, without the possibility of hindering them. Scrofula, insanity, etc., and the whole host of inflammatory diseases, are, in almost all instances, the direct result of man's departure from the laws of God, with which we set out. There are very few, I doubt, who ask themselves the question, "Why we eat?" In a general sense, we eat to live; but there are some persons whose main object appears to be to live to eat. Of course, we have none of this class here to night: the mere fact of your presence is a proof of a desire to inquire into the truth of dietetic reform. There is a popular feeling that we change our bodies once in seven years. This, like most popular opinions has a germ of truth in it. We are literally changing in every instant; with every movement of our body, every breath we inhale, we lose some portion of our bodies, and it is a matter of absolute necessity that we should replace this. We are exposed to two great destructive influences; we are wearing out, and burning out. We eat, therefore, for the supply of waste in these two ways. Many people use the word nutrition, without a clear understanding of its meaning. Nothing can be nutritious but what can be made into blood. This uproots at once, the notion of taking strong drinks. I presume that we all know that the blood is the source from which all our bodies are produced; the bones, and hair, muscles, tendons, and every other part; this is the source from which all these parts are made. This blood, then, by analysis, is found to consist of fibrine, albumen, and caseine. The words eat and digest, are not sufficient for the explanation of our purpose. To eat is a mere grinding down; but we might eat bread a long time without getting any nutrition from it, if this were all. Digest, again, means to simmer, to partly dissolve, but even this is not all that is necessary for the purposes of nutrition. To make this matter plain, I will endeavour to trace the course of a mouthful of the food we have caten to nighta piece of pie, for example. We first ate it or ground it down; but in that process, there was something more we did; we moistened it with the saliva, and then swallowed it. It goes into the stomach, a bag which has a very peculiar rolling, or, vermicular motion, as it is called, where the food we eat is kept rolling or turning round, and is there mixed with the gastric juice. Now, before the gastric juice can perform its work, the water must be taken out of the way, solids only being acted upon by the gastric juice. When this has been acted upon by the gastric juice, it then passes out through the pyloric valve, and it is then

admitted to the duodenum, and then submitted to the action of the bile and pancreatic juice. Before it is admitted into the duodenum, it is called chyme, but afterwards it is called chyle, and is admitted into the thoracic duct, and conducted into the heart in the form and the colour of blood. It is admitted to the heart on the right side, and is conveyed through the pulmonary artery to the lungs. Now the lungs are composed of an immense collection of small cells, by means of which the blood in its thick, black condition, is submitted to the purifying action of the air, before being returned to the heart, and again propelled from its left side through the arteries, and so on through the body. You say, I have not told you how this chyle becomes blood. No! this is one of the secrets of nature, which man has not yet traced; and probably never will know while in the body, and acting on the body: it is, perhaps, one of the things we shall know "when we see, even as we are seen." This however, is only one feature of what you will perhaps call dull matter. We want, also, what I have called the burning part. We all know that man has a certain degree of animal heat; that is, that the internal part of his body is always at nearly one temperature. It is one of the proofs of the wisdom and goodness of the Creator, that whether man exist in the torrid zone, or in the arctic regions, his body maintains an almost equal temperature. This is absolutely essential. Thus, when we talk of a man, dying of starvation, we mean that a man's internal fire is going out, for want of more fuel to maintain this internal heat. The blood is forced from the left side of the heart into the large arteries, and thence into smaller ones, constantly ramifying, until they come into parts so small, that we cannot prick any portion of our bodies without piercing an artery. The object of this is, to force the blood charged with nutritive particles into every part of the body, for the purpose of depositing new particles in the place of those that are worn out. Now, when the arteries have done their work, they close upon themselves, and lose their character of arteries and become veins; and by the time the blood has got back to the thoracic duct, where it was mixed with the chyle, it has become no longer a bright red fluid, coursing gaily, but a dull, sluggish, black fluid. It is forced by the pulmonary artery into the lungs, and coming there into contact with the arch-destroyer, oxygen-which we inhale in breathing—these used-up portions are literally burnt up and expelled with our breath. What we want to consider is, what is the food which will best supply the elements for this waste of matter, and this burning out by respiration. But I find I must leave out a portion of what I intended to say, and merely come to the point I wanted to trace up. Whether we eat Vegetarian food, such as we see to-night, or the food of which the mass of society partake of at dinner, when this food is brought into chyle,—whether we eat flesh-meat or Vegetarian diet—the chyle is identically the same, so far as it can be ascertained by chemical research; but

it differs in this particular, that the chyle from vegetable food will remain unputrified for twelve days, whilst that from animal flesh will putrify in three or four days. We see, then, in this, the importance of Vegetarian food. Let two men die, the one a Vegetarian, the other a flesh-eating man; the feeder on flesh must decompose very much more quickly and become offensive, than the man who lives upon a Vegetarian diet. I must touch upon another point. We often hear it said, that when persons become Vegetarians, and do not eat so much as they did before, therefore the system does not suit them. The fact is, that most of us eat far too much for the purposes of nutrition and respiration. We make blood too fast, and might burst our veins from too much fulness; but nature gets rid of this surplus by the deposit upon the surface of a coat of tallow, which men call fat. Nature gets rid of the evil in this way, and men point to the effect as a sign of health! There is a mistake which I think I should also glance at, and if possible get rid of. It is that these animals were given for man. This may be the case, but does it follow that they were intended to be eaten? My friends do not eat their horses, though they bestow great pains in the breeding of them; unless they get horseflesh in the shape of German sausages. (Laughter.) They do not eat their dogs either, unless they come to them in the shape of London pie. (Laughter and cheers.) They do not eat their cats, I know, because an arterial drain which I pass frequently, almost always contains five or six dead bodies for my inspection. We do not eat lions or tigers either; perhaps they might be offensive eating. People ask us what we want. We want God's purposes carried out; we want the achievement of a time which a certain glorious old book predicts, when God's will shall "be done on earth as in heaven." How glorious is the anticipation which the mere literal representation of these words suggests to us; but how much more glorious when we shall be admitted into realisation of this glorious state! Look you—we are called enthusiasts! All men who have helieved most fully in GoD's truths, have been denounced in their time as enthusiasts. Punch, and Diogenes, now and then hold up our system as one affording occasion for merriment. Why, what good was there ever in the world, whose supporters were not called enthusiasts? We glory in the name, if it were only for the honour we bear to the men who were called by this name before we lived. The fishermen who attended upon Christ were called enthusiasts by the people of their time. Were not those who first talked of going to America by steam regarded as enthusiasts; and yet they accomplished that work! Has it not been called enthusiastic to talk of the decomposition of light? and yet the enthusiastic of the past, is the fact of the present. We advise those who sneer at the enthusiast, to go home and thank God that there are men willing to be enthusiasts still. Men are always conservative in all that concerns their own habits, notions, and professions in the world, and it is only by some man

overcoming his natural selfishness, and natural desires, and daring to go in the path that he sees to be true, that progress is achieved. It is only by such means as these, that the safety of the present condition of progress is rendered possible, by their example and enthusiasm influencing the feeling and practice of those who go not with them. Our desire is, to see God's will carried out, in the exercise of love and kindness to every man, -in every household perfect peaceand we shall never be entire men, until we cease to stimulate our appetites and passions by strong food and strong drinks. We desire to see in every community perfect peace and harmony, until men shall cease to quarrel about the best way of teaching God's truth, and shall be willing to teach it in the best way at hand. We desire the establishment of the Vegetarian system, because we see in the prevailing habits of our nation, and other nations, a great hindrance to progress. We see this, but look to the future with a full confidence, that man shall yet find perfect happiness in a return to perfect obedience to the laws of God's own appointment in the present life (one part of which we seek to teach, in all charity); and that he shall eventually abandon the filthiness of his present diet, and shall again partake of "every herb bearing seed," and "every tree, in the which is the fruit of a tree yielding seed." (Continued applause.)

After the usual interval of music, the PRESIDENT called on Mr. WARD, of Cambridge, who said:—

Mr. PRESIDENT, Ladies and Gentlemen: I must say I have tried to get out of this difficulty, but it is put upon me, and I will try to do what I can. (Hear, hear.) There are two advantages which present themselves to my notice this evening, and of both of these I shall try to avail myself. The one being the variety of speakers, so that each one may claim to have his own say, and treat the subject in the way most agreeable to himself; and the other is, the advantage of brevity, of which we non-professionals may gladly avail ourselves. (Laughter and cheers.) All questions have their peculiar points of view; like others, the Vegetarian question is one that may be viewed in different lights, and I think it will be our own fault if we do not get a pretty comprehensive view of it to-night. Though I may not be very logical, at any rate my heart shall speak to you. I will say a few words from what I would call (if you will allow me to be poetical) its golden point of view. I am sure there are none here to-night, who will not sympathic with this town. thise with this term; but there is a higher light in which we may regard it than its natural sense, suggestive of the golden stores of Australia: I mean the golden grain that lies imbedded in its But this golden age has not that meaning, though, to some, or it may be unappreciated; to me, however, it seems that man cannot be satisfied with the gratification of his mere physical-force life, but that he needs the unfolding of his golden heart—his love-nature. Mr. President, and good friends, I love to contemplate and realise the fact, that beneath the

iron face of life there lies a golden germ. It is from this point of view that I hail, with enthusiastic joy, the bright scene before me. Why, this life would be uninteresting to me, with all its ins and outs, its ups and downs (of which I have seen a great many), if I could not realise the great fact, that the heavenly and divine are found, no less than the human. It is from this point of view only, that life is interesting to me; because from this point of view, nothing is mean or insignificant, but unrectitude and unloveliness of conduct. Our outward circumstances are as nothing; there is no high, no low, but in regard to moral excellence. What mean all the reform movements to which our President has so very interestingly alluded—the Temperance movement, the Peace movement, and, above all, the What do all these Vegetarian movement? movements express, but the near approach of that period when love (this is the origin and spring of them all)—it is to me prognostic and symptomatic of that period—shall be recognised as the centre of all existence, and selfishness and cruelty shall be banished from our earth! You will remember, good friends, now perhaps three years ago, the first occasion of my having the happiness of meeting with the Vegetarians of Manchester. I then most distinctly stated, that though I had received physical benefit, and very considerable economical advantages from Vegetarianism, it was entirely without reference to these advantages that I became a Vegetarian. I told you then, I was a believer in regeneration as a constitutional fact. That man was intended to become a regenerated being, and not have something injected into his being. I believe also in an internal regenerator, and that the least thing any man can do who wishes this effect to be produced, is to cease from supplying degenerating conditions—and I think that the consumption of flesh, blood, and alcohol, are degenerating conditions. We are not alone in thinking so; many of our friends who do partake of these things admit this. often is it said to me, when I am seated at table in my hotel (for I live almost always at hotels), taking, it may be, my brown bread and a little fruit, and drinking only pure spring water, "Sir, you are right!" And this is said with such a heartiness of feeling, as to show that it is no mere compliment, but a moral conviction. Let us be more faithful to our principles than we have been, to live them out in our daily life. I was at a gala lately, at an arboretum, in Suffolk. I am a teetotaller, you know, and I was called upon to say something upon the platform. I am always ready to do what I can in this way; for I have done something at bacchanalian orgies, before now, and wish now to use my influence on the other side. In my address on teetotalism, I thought I must say something about Vegetarianism; and when I came down, a respectable old gentleman came to me and said, "Permit me to introduce you to my wife, she is seventy years of age, and she has never tasted beef or mutton." She walked by my side with the agility of a "young un"; I was going to say one of Mr. Bormond's "old boys"; but this was

an old girl. (Laughter and cheers.) Well, I felt rewarded for my little speech, in the pleasure of meeting with this instance of Vegetarian experience. I have, thus, good evidence as I even sit with my little feast of the delicacies of fruit and farinacea (dictated not by a love of singularity but by the truth), that I am teaching great truths. Perhaps some of you ask me if this is argument? I must confess that if you require argument at my hands I shall do very badly; for I happen to be one of those who do not think that anybody can prove anything to anybody; and I do not know that anybody ever proved anything to me. You will all admit what I call a constitutional fact, that you must be before you can know. There may be some here ready to charge me with uncharitableness. "In saying what you do, sir, you imply that all who partake of flesh, and alcohol, are cruel?" I would not accuse the lady who stands at the door and sees eels skinned, of cruelty; for, perhaps, I might find her very tender in some other part of her life, and see her faint at the sight of a drop of blood from her child. I might perhaps say, however, that, there was a great amount of thoughtlessness and inconsistency. My good friends, I do not think we make a sufficient distinction between appetite and palate: appetite is that with which God has endowed man, to lead him to partake of the food necessary to support his physical existence; palate is the sense of enjoyment in partaking of that food. Let us make the gratification of this our end, and there begins the source of evil. It is an established fact, that where man seeks the gratification of his desires as an end, there begins the antagonism between his nature. I shall come to a close soon; though I do not suppose I shall be able to make a very fine peroration, as they call it. I was expecting to be called upon to say something; and so I tried, in coming along, to put down something in the shape of notes. Our President referred to medical men; they are a great hindrance in our way; they are a respectable set of men, you know, and, for the most part, I dare say, a well-meaning set of men; but they have an eye to business, and this has a great hold upon us all. You cannot expect these men to say you are not to eat flesh and drink alcohol; because they know their patients like these things, and so they say, "You may take a little." I went, on one occasion, to see a physician, with a gentleman very much out of health, in consequence of his free living. After a number of questions, and an examination by the physician, the gentleman said, "What may I drink, doctor: do you think a little wine will hurt me?" The doctor inquired of him, if it usually agreed with him; and on hearing that it suited his stomach very well, said: "Oh, yes, you may take a little wine, then." My friend looked towards me, and smiled at this, telling the doctor that I never drank any wine, but was a teetotaller. I then said, "Will you, sir, allow me to ask a question; if my friend were to ask your candid opinion about this, would you advise him to take the wine at all?" "Oh, as to that," said the physician, "I am not a teetotaller, either in theory

or practice." "Or in practice," thought I; here is the secret. This medical man takes these things himself, and therefore we cannot expect him to advise his patients not to use them! On his being told that I did not eat any flesh-meat either, he said, "Oh! does he not? then he will not live long." I opened my eyes, and looked at him then, for I had left a lad twenty years of age, outside, my son, who is now actually married. I suppose he thought me younger than I was. This was some time ago; but I may remark here, that the Vegetarian practice will, in most cases, make a difference of ten years in the appearance of those who carry it out. Let us, then, refer to nature, and her numerous laws, and seek that decision of heart, which shall lead us, in all that we do, and say, and think, faithfully to represent the universal laws of God. Hoping that you will forgive my brief address, and accept what is in my heart;—for there is much there I could not say out to you—and hoping that the world may find a better reason for having its tables groaning under loads of mangled remains than that they will it, I beg to conclude by thanking you for your kind attention. (Loud applause.)

After another interval, filled by the performance of music, Mr. John Noble, Jun., addressed the meeting as follows:—

Mr. PRESIDENT, Ladies and Gentlemen: We have heard it frequently said, that "we cannot get on without meat"; that we cannot enjoy ourselves; that we can have no animal spirits. I think the preceding speaker has given you ample demonstration, that animal spirits and light-heartedness are not dependent upon a flesh diet. But, to my point. I may remark, that I have jotted down a few ideas that have occurred to me as I have listened to the preceding speakers. We have heard of the golden age, and the silver age, and iron age; but I think this may be denominated the age of tin-applying the term in its metaphorical sense. But if it is an age in which we see the desires of the many turned to the acquirement of "tin," or money, it is also an age of inquiry. We do not take things on trust. We inquire now. We used to take upon trust what a man said in a black gown, and neckerchief with two long white things hanging down in front; or a man with a great wig, and big stick in his hand; or with a curled wig and a silk gown. We used to believe and receive all these told us. This was a very convenient way of proceeding; it saved a great deal of trouble, for we all went on in the same way. But now there are a few who are getting out of this way of going on without inquiry, and "old things are passing away, and all things are becoming new"-no! not new, but the old original system revived. We none of us love inquiry, to begin with. It was not from inquiry that I was led to the practice of Vegetarianism. It was my selfish instinct that led me to adopt it. It was the desire to escape from the periodical attacks of disease to which I was subject whilst eating the flesh of animals, that led me to try the

Vegetarian diet. We must know any truth in its practice. I am now desiring to progress, and am, I trust, still going on towards perfection. It is not the interest and business of professional men to seek after truth: their interest, professionally, arises out of the commercial relation in which they are placed. If we would arrive at truth, we must seek it as honest men. It is to be obtained by each man seeking it in his own way and action, and is not to be obtained for him by the means of any profession. If we would have it, we must have it by each seeking it for himself. But even in this age of inquiry, all men do not get hold of truth. This reminds me of my friend Mr. BECK. I saw him at the agricultural show, to which he has referred, quite busy. He had a thrashing, shaking, and corn-dressing machine at work, and a large heap of straw beside him: you put in the corn as it was cut, and out it came ready for use. Close by the side of this machine, there was another grinding away, and making as much or more noise than any machine on the ground, very busily at work, grinding away at nothing. The corn could not be thrashed, unless it was first put into the machine; and so, depend upon it, that if we embody the truth in our life and action,-perhaps with some chaff-something worthless-we shall get some true grain, and the chaff of error will be blown away by the wind of inquiry and knowledge. There are various objections to the use of flesh; some of them very practical. I remember, not long since, passing a shed outside my native town, and I saw a cow hanging up. It was in health and vigour the night before, nursing a calf; but it was overfed, and died during the night. What was the man to do with it? He got a butcher to kill it; and it was sent to the London market. In small towns this kind of meat is not consumed, but it is put into sacks and sent to the large towns and cities, where large quantities of diseased meat are regularly sold and eaten. This reminds me of a French anecdote. An Englishman went into a French eating-house, and he thought he had got a very nice rabbit to dinner. He noticed a Frenchman looking very intently on his plate. He invited him to take a little rabbit with him; but the offer was declined with an expression of countenance that puzzled the Englishman. "Does Monsieur know what that is?" "Yes, it is a very nice rabbit." "Monsieur will pardon me, but that rabbit once mewed!" So there is little doubt that flesh-eaters often get hold of pigs that once barked, (laughter,) and other animals that they would consider highly objectionable. Some people would contend that Vegetarianism does not give strength. They would argue, that because I, who work principally with my head, am unable to wield the heavy hammer of the blacksmith, therefore Vegetarianism does not give strength. This is a curious way of putting an argument. You may take two young lads, and put one of them to the trade of a blacksmith, and the other to that of a tailor, and feed them as you will, either on meat or

vegetable food, the one shall, by constantly exerting his muscles, have them developed, whilst the other, using no more force than is required to ply the needle, shall have a fee ble arm, and muscles imperfectly developed. We all know that it is not food that developes this power of the muscles, but exercise. The pedestrian can, perhaps, come to walk a hundred miles a-day, which I, of course, in my want of exercise, cannot accomplish. It is a charge sometimes brought against Vegetarians, that they try to reform the world by external means. This is very common with people of all classes. Nothing can be done to reform us, without us; it must be within us. When a reform is embodied in us, it will be given by the legislature. We can never make people wiser, better, and holier, by external means; we must seek to lead them to acquire this for themselves. Let all men know, that if they would raise man from his degradation—and that he is degraded none can deny—they must themselves stand on a higher moral elevation than those they would raise. I hold in my hand, an account of a case of the most shocking kind that I ever heard of. It is an account of a lady moving in highly respectable society, who, in consequence of her inveterate drinking, brought about a shocking death. Reforms make but little progress, because the men who advocate them are too often on a level with those sought to be raised. I do not believe in tobaccosmoking, beer-drinking reformers. are ourselves in the practice of those things which will make our fellow-men wiser, holier, and better, we shall accomplish but little good. A ship is struggling in the waves, she has struck perhaps on a rock, some of the crew have reached the land. Do the sailors seek assistance from each other; from their fellows struggling with the wave? No; they look forward to the earnest people on the beach. Are we battling with the waves of temptation ourselves? We cannot, while thus struggling, aid our fellowmen; we must overcome them, and rise above them, and then only can we help others to do this We seem in this age (and like people in all ages, in fact), to have very great faith in what the quaint THOMAS CARLYLE calls "MORRIson's Pills." We have all sorts of teachers, each recommending his own particular pill for the cure of every evil. The cure, however, is to be wrought by the observance of the laws of GOD. GOD always works by law; all nature is the result and development of law. He never works by chance. He never gives us any external remedies. He gives us the result of law. In spring, he gives us the trees covered with leaves, the result of natural law, the germ implanted in the tree; the result of the little seed in which was life, and which, put into the ground, sent out a stem upward and a root downward; and all this results from the working out of the laws of God. Would we seek to produce good in our fellow creatures? We must plant it in some dead husk (perhaps something dry, and dead as it seems to us), which shall sink into their hearts, and "bring forth the peaceable fruits of righteousness." Men pray for the time when God's will

shall be done on earth, as it is in heaven. has placed within us the power to the will. must be men of action, doing this will; and in proportion as we do God's will, shall we bring about in ourselves, and our fellow-men, that millennium for which we so earnestly pray. Another thing: it will do us little good to look down upon our fallen and degraded humanity; it will do us little good to think of the past, or to expatiate on the evils brought upon us, not by God, but by our own wrong practices. We must look beyond these, and ever look upward to Him who is the source of all truth. I am reminded here of a seafaring anecdote. A young sailor boy was sent aloft, to furl the sails, and he looked down with fear upon the raging sea below, and, as he looked, was fast losing his hold, and might have fallen, and been killed, when the captain saw him, and called out, "Look up." The boy looked up, and was saved. (Applause.) Though the sea was stormy below, he saw above him the dark clouds passing away, and the clear blue sky approach. So, if we look up, we shall see the clouds of error disappear before the power of truth, and soon the clear blue sky shall dawn upon us, and our hearts shall rejoice in the light, and liberty, and love of GOD. (Loud cheers.)

The President here intimated, that, at that late hour, it might be well to state, that they had only one more brief speech to listen to, and then they should bid each other farewell. He begged to call on Mr. Joseph Bormond, who remarked:—

Mr. President, Ladies and Gentlemen: I do not know that we have any particular reason to feel uneasy at the thoughts that are found with us on this occasion. I think we have done wonders. Somehow or other, things do not begin at the top. When we light a fire we put the fire at the bottom of the fuel, and it goes upward, and onward. We do not get flour in ready-baked loaves. We plant little seeds, and then they shoot out in little tiny blades, and then the ear begins to form, and afterwards the complete ear and ripening grain, then we have "the full corn in the ear." This is nature's plan of procedure, and depend upon it, that all movements that have life and vitality in them, must proceed in this way. It has been said by a celebrated states-man, lately, that the movement of nations upward may be likened to a fish. The first indication of motion is in the tail, and that this then progresses through the other fins, till all are in motion. So we must commence at the bottom, put the fire in the lower part of the grate (not at the top) and then it will rise upward—the corn first in the blade, then the ear, and afterward the full corn in the ear. And therefore, when Vegetarians are pointed out as subjects for ridicule, let them keep themselves easy, they will certainly live long after being laughed at. You have a small stock of moral capital, unless you can bear this, and enjoy a good hearty laugh too; I can. I think there is little importance generally in a thing or movement that is noisy. Perhaps I may be wrong in this; but if I see a

cause going on quietly and steadily, I am ready to go with it. Vegetarianism, let us remember, is a resumption only; it is no real progress after all, it is only beginning to do, at length, what we ought to have done at the first. It is like a man beginning to arrange this room in its present beautiful order, but doing this in the dark, and commencing at the wrong end. When he has worked away for a considerable time, the light is let in, and he sees he has been placing all in confusion, and exclaims, "What a piece of work I have made, I must begin afresh." You see there is no real progress here; all the time and labour has been lost. Vegetarianism, I repeat, is not a new thing. I battled for it, single-handed almost. years ago, when it was little known. The man in the Westminster Review takes off his coat now; and Punch and Diogenes have to spit on their hands, now and then, when they notice us: we are of importance now. Then why should we complain, my brothers? It is all right. Do you think truth wants supporting? Nay, all thou hast to do, is to get the truth, and then it will support itself, and thee too. All the truth that is in the world now, is there in spite of opposition. People say, "Mr. Bormond, you should not dwell upon the disgusting points of the opposite practice. The best way, my dear friend, to put down error, is to teach the truth; the best way to put down violence is to teach peace and mercy." Perhaps it is, but we cannot always do it. There is one comfort, we may all get out of it. Thus, in every abstract truth whatever, we find a connection with a thousand other abstract truths, and therefore making each truth of the greatest importance to man; so that if you have good hold of one truth, you have connection with all at once. Let us, therefore, seek to lay hold of the mighty chain of truth, which reaches down from God to man. movements of a speaker's hands and muscles, and brow, and eye, and his heart's fire, too, all have their due effect upon the hearers. When our President spoke of the beauty and affection of the ladies, you cheered, and stopped, and then cheered again. The truth was, I was too much impressed to cheer. You may think this strange from an old fellow that has lived so long in the world. It was a sad mistake to burn old women for witches. It was, of course, wrong to burn any; but if ever we burn women as witches again, I should recommend that they burn the young ones; for, depend upon it, they are the boys for bewitching us. (Laughter.) Sometimes we see in the faces of our audience something like triumph. I noticed some of your countenances as the President was speaking of the senses being offended by the practice of the mixed diet system. First the senses of sight and hearing were referred to, as pained by sights of cruelty and sounds of suffering; and the face looked down rather grave, as if acknowledging the truth. But at length, the olfactory nerves came under notice; and the hearer's face began to brighten up, as though he would ask, "What do you say about the smell of roast-beef, is not that delightful?" For my own part, I always associate that smell with the burning of those

earnest men who were martyred in Smithfield. The smell was precisely the same; burnt flesh in each case. You see much depends upon the state from which we smell, and see, things. Some men like the smell of rum and tobacco, things hateful to the smell of every natural, and pure, and well-regulated person. Dr. FRANKLIN was once in a coffee-room, with an officer who smelt so strong of rum and tobacco-smoke, that the doctor moved away from him. The officer was offended, and angrily asked, "Why do you move away from me in that way, sir?" "Because you smell so, sir." The officer challenged Dr. Franklin to fight him, as satisfaction for the insult, which the doctor declined, saying, "If you were to kill me. I should soon smell as bad as you do; and if I were to kill you, you would soon smell worse than you do now." (Laughter and cheers.) We often hear of the "good time coming," the good time has come to every man who is ready for it. The good time of good and cheap books has come to every man who does not spend his money in beer and tobacco. The good time of Vegetarianism has come too, but not to the men who live in tobacco-smoke and the fumes of drink. Strange inconsistency, that men who live in the midst of tobacco-smoke, should be so much annoyed with a little coal smoke coming down the chimney. We believe in human regeneration, not the regeneration of the entire mass, but of the individual man. We have practical objects in this way before us; we seek to prevent the animal man of the past year continuing to be the animal man of the present; and in reference to our drinking customs, that the drinking man of the past shall not be the drinking man of to-day. May we all be of this plan of acting; and then we shall not need to sing of the good time coming, but of the good time come. (Loud applause.)

The President then rose and said:—

We now close our meeting. Permit me to say a few words in explanation. Lines of argument have been presented; and strangers present may suppose that it is necessary to receive and adopt all these arguments before commencing the practice of the Vegetarian system. This is a mistake. All who abstain, even for one month, from the use of the flesh of animals, are competent to join the movement, whether they adopt this practice from one of these arguments, or all. The great purpose of our movement is, not reproaching any, to seek to lead men to the conviction that the Vegetarian is a better and purer system of living, than that of the mixed diet, and when this shall have been brought about, we have only further to add, with PYTHAGORAS; "Fix upon that course of life which is best; custom will render it the most delightful." Let me again congratulate you on this meeting here to-night, and express the hope that it may result in the extension of the Vegetarian practice. (Loud applause.)

The proceedings then terminated, at a little after ten o'clock, by the orchestra performing the National Anthem.

FOURTH ANNUAL MEETING OF THE AMERICAN VEGETARIAN SOCIETY.

PROCEEDINGS.

THE Annual Meeting of the American Vegetarian Society, was held in the Lecture Room of the Chinese Museum, Philadelphia, on Wednesday morning, the 24th of August.

Dr. Wm. A. Alcott, President of the Society, commenced the meeting by an ap-

propriate congratulatory address.

The Rev. Wm. Metcalfe, Corresponding Secretary, then read several communications from gentlemen expressing their deep interest in the movement, and regretting their inability to be present at the meeting.

REPORT OF THE CORRESPONDING SECRETARY.

We have great pleasure in learning from this report, that "the Vegetarian reform is spreading more extensively every month"; though this encouragement is somewhat lessened by the fact, that, although there is evidence of the gradual progress of the movement in almost every part of the Union, from one cause or other, but few persons have enrolled their names on the register of the Society. The report urges on the attention of practical Vegetarians the importance of connecting themselves with the Society, in order to the accomplishment of any great results.

The resolution of the last Annual Meeting, with respect to the printing of a list of members, on the plan of the British Vegetarian Society, had not been carried into effect, through the want of "specific means" on the part of the Publication Committee, and the Treasurer of the Society.

An Address in reply to the Address from the Officers of the British Society, had been agreed upon, and forwarded in time to be read at the Annual Meeting of the British

Society, in July last.

The publication of the Society, the American Vegetarian, had been enlarged, at the commencement of the year, by the addition of eight pages; and it appeared that, though some of the earlier subscribers had fallen off, others had come forward, so that there was no decrease in the number of subscriptions. An alteration with regard to the editorial department was also submitted to the meeting.

The attention of the Society was directed to the favourable reception that its principles met with, and their best efforts were called for, by pecuniary aid, and the influence of example, to give a still wider extension to Vegetarian principles and practice. Though difficulties might have to be overcome in the prosecution of their labours, those who exerted themselves in such a cause, calculated

to advance the best interests of humanity, would "doubtless be blessed in their labours."

AFTERNOON MEETING.

On re-assembling in the afternoon, a committee appointed to select officers, made their report, and a vote being taken, the principal officers of the last year were declared unanimously re-elected, a change only being made in the Vice-Presidents.

The following resolutions were then read

seriatim, discussed, and adopted,

1. That every mind, in order to apply its convictions to practice in external life, requires a healthy body, wherein all the senses are in active operation, and capable of affording the highest enjoyment to the mind.

2. That complete health and activity can be best secured by subsisting on the fruits, vegetables, and farinaceous productions of the earth, and total abstinence from the flesh and

blood of the animal creation.

3. That the consumption of flesh and the impurities it contains, tends to disease, and to the enlargement and morbid excitement of the combative, destructive, and sensual organs of the human being, and consequently to the destruction of their normal and legitimate functions.

4. That the tendency of living upon the fruits, vegetables, and farinaceous substances is, to preserve the mind from being disturbed by those irritating causes which are believed to be occasioned by the small perplexities of life, and which more than the great trials usually disturb the quiet of domestic peace, and in some instances, destroy the harmony of the family circle.

A committee was then appointed to draw up an address to the people of the United States; and the meeting adjourned until seven o'clock.

EVENING MEETING.

At half-past seven o'cleck, the chair was resumed by Dr. Alcott, and the Secretary read the following additional resolutions:—

5. That it is the direct tendency of flesh, and blood, to excite the nervous system, and to render those who consume them subject to annoyance from the least occasion, rendering life burden-

some and unhappy.

6. That the consumption of flesh and blood is, also, among the indirect causes of misanthropy, despair, and madness, commonly occasioned by indigestion, and the morbid excitement of the passions, both of which are caused by a flesh-diet, and the habitual use of over-stimulating food or drink. That it is the direct tendency of subsistence on fruit, vegetable, and farinaceous productions, by their mild effects on the system, to infuse a delightful calm over body

and mind; and while this food nourishes the body without exciting its passions, it allows greater scope for the exercise of benevolence, justice, and mercy, and, consequently, it tends to the development of man's moral, intellectual,

social, and spiritual nature.

Dr. W. A. Alcott, the President, had great pleasure in speaking to the above resolutions. Pythagoras, who, by the way, was a Vegetarian, regarded the universe as a sort of musical instrument, a Divine harmonicon. The heavenly bodies, in passing through the ether, as he termed it, produced each its different sound, according to its difference in size, velocity, etc. Hence, perhaps, the origin of the phrase, the "music of the spheres." Though he would not claim for Vegetarianism that it was the Divine harmonicon, it certainly was a great harmonizer in its tendencies. It certainly was a harmonicon, so far as our own little globe was concerned. This main idea he then proceeded to illustrate.

I. Vegetarianism had a harmonizing tendency on our internal or physiological nature. Many of the customs of civilised society had the effect of introducing into the confederacy of the human system a species of internal war. A well-selected vegetable diet, on the contrary, preserved peace among the members of that confederacy, and if judiciously entered upon, at any period of life, did much to restore order where war had been commenced. Was it not, then, a harmoniser? Dr. A. then showed that this system promoted harmony, or symmetry rather, in the great work of muscular development. Vegetarianism ought not to be judged of by a few persons who had commenced the practice in failing health; but by those who had been trained aright. He then referred to the South Sea Islander, and other races, as instances of symmetry and perfect muscular development, with which it was doubtful if any flesh eating community could be favourably compared. The temperature of flesh-eaters was usually more irregular than that of Vegetarians. A wellselected vegetable diet kept up more steadily the internal fire, because it gave a more steady and better proportionate supply of carbon for its support. In other words, Vegetarianism was a great harmoniser of the calorific function. It was also more favourable than flesh-eating to the great work of physical renovation. processes of digestion and assimilation were carried on with less confusion on a well-selected vegetable diet, than in the use of flesh and its accompaniments, and there was thus a more perfect, and more perfectly renewed divine temple.

II. Vegetarianism, if it did not harmonize, was in harmony with all human experience, and with the great work of human progress. From the earliest period to the present—with the exception of a few countries—the vast majority of men and women had been Vegetarians. They still were so. The great works of autiquity, such as the pyramids, temples, etc., were in all probability the result of Vegetarian labours. In fact, the great bulk of the labour of Europe,

Asia, Africa, and South America, was even now performed by Vegetarians. Granting that they were so from necessity, that did not alter the fact. Twenty out of the thirty-five millions of France, did not get flesh or fish for more than one meal in twenty; and then, frequently, it was only a scanty pittance. But what was more striking, and showed the harmony of Vegetarianism with human experience, was the fact, that the families who used flesh and fish were continually "running out," whilst those who rejected both, could often trace their pedigree through a dozen, if not twenty generations, nor did their stalwart frames indicate any very considerable tendency to physical deterioration.

III. Vegetarianism both harmonized and was in harmony with the developments of science. Once it was thought that flesh and fish contained certain needful elements of animal growth, that were not found in the vegetable kingdom; but modern chemistry had most abundantly and conclusively shown, that this was not the case. There was nothing in animal food that was not contained in vegetables, and they were now able to solve the mysteries which once surrounded

the subject.

IV. Vegetarianism was in harmony with philosophy. Medical men were, or ought to be philanthropists. But doctors, they were told, disagreed. So they might, and undoubtedly did, in regard to pathology, and modes of cure. But Vegetarianism was a harmonizer even there. All medical men rejoiced to find Vegetarian patients. Their diseases, when diseases they had—for Vegetarians usually escaped disease, even cholera and consumption—were less severe, less putrescent in their tendencies, and more manageable, whatever might be the treatment pursued. The teacher of health, also, nowhere found so willing an ear as that of the man who had abjured flesh and fish. Vegetarianism, also, went hand-in-hand with every attempt at social or domestic reform. In the Temperance movement, as well as elsewhere, it was a grand harmonicon. However the various sections of this department of philosophy might differ about corrective measures, they could all meet on the common ground which Vegetarianism had long since pointed out. By preventing the development of morbid or diseased thirst, and establishing a thirst which was natural, it laid the only sure foundation on which any permanent superstructure could be reared, even though it were as excellent as the famous Maine law itself. The best preliminary measure to the removal of slavery, was the attempt to free mankind from the slavery to themselves—their own lusts and appetites. Nor could peace on earth and good-will to men ever wholly prevail in the earth, till we ceased to train our children to make war upon the unoffending tribes of sky, earth, and water, and accustomed them to see fruits, and farinaceous substances, occupying that central position at our tables, which was now occupied by the mangled corpses of the slain.* * There could be no manner of doubt that "wars and fightings" had their origin in the sources to which the apostle referred, when

he gravely asked: "Come they not hence, even of your lusts that war in your members?" nor that they could never be removed, till we purify

the scenes of domestic life.

V. Vegetarianism, moreover, would do much to harmonize the views of various conflicting sects concerning Christianity. Dr. A. regretted that time and circumstances would not permit him to enlarge. One reason, however, why the gospel of our Lord and Saviour had not spread before now to the "ends of the earth," might be found in the fact that our practice to the simple heathen of the east and the west, but especially the former, seemed to be so utterly inconsistent with our principles. We professed to believe in a code of laws which said, "Thou shalt not kill" and yet such another killing race of people could not be found as our modern Christians. again, Vegetarianism would be most fully a Divine harmonicon.

VI. Finally, Vegetarianism was in harmony with prophecy. No living human being had ever conceived of things more glorious than God has promised, by his prophets, to the world in which we dwell. True, it had not told us when these glorious things were to be realised. But how could the world be made again an Eden while men remained "cannibals"? The thing was absolutely impossible. It had been said that four of man's teeth were carnivorous, and the same of his intestines, and a thousand other silly things which science and experience have shown to be as untrue as they were weak. The only specious argument in favour of the use of flesh that sensible and well-informed men now clung to, was, that man's nature was so changed by art, that flesh-meat had become indispensable. If art had made flesh-meat necessary now, it would be much more necessary hereafter; and never more so than when the earth became so full as to crowd out most of the other animals. as the Japanese had already. So that, according to such reasoning, it happened that just when flesh was most needed, the world would, as a general rule, be obliged to do without it. If this world was to become a glorious world, such as was generally believed it would be, Vegetarianism, under God, would be a most valuable agent, at least indirectly, in making it so. But Vegetarianism, in order to be understood-paradoxical as the assertion might seem - must first be practised. It was with this as with Temperance; nay, even with Christianity itself. "If any man will do my will," said the Author of the latter, "he shall know of the doctrine." So he said of Vegetarianism. If any one would practise it for a reasonable time, he would understand and appreciate.

Mr. H. S. Clubb from England, presented arguments drawn from chemistry, economics, and experience, in speaking to the following resolutions:—

7. That there is nothing beneficial to health in flesh, which is not first obtained from the vegetable kingdom; consequently, to take that second hand, and in a diseased, unhealthy, and costly form, which can be had new, pure, and at

little cost, from the vegetable kingdom, is inconsistent with the present state of chemical science, and the advancing enlightenment of the world.

8. That as the happiness of society, the freedom of the world, and the general progress and enlightenment of mankind, depend upon individual health, self-control, and virtue; and as these are shown to be promoted by abstinence from the flesh and blood of animals, and subsistence upon the productions of the Vegetable kingdom, this meeting resolves to support the Vegetarian principle, both by example and precept, and in every possible way to promote public enlightenment upon the subject.

After an able and amusing address from Dr. C. H. De Wolfe, the meeting adjourned until one o'clock on the day following, and were to meet in the Bible-Christian Church, North Third Street.

ADJOURNED MEETING.

Agreeably to adjournment, the meeting assembled in the Bible-Christian Church, North Third Street, on Thursday afternoon. In the absence of the President, C. H. DE WOLFE, Esq., took the chair.

After some discussion in the wording of several of the resolutions, the following were

adopted unanimously.

9. That animal food and mixed diet have been among the prominent causes of dissensions, inequality, inhumanity, and moral and spiritual darkness, ever since man neglected to follow the originally-appointed diet.

10. That a strict Vegetarian diet is best adapted to, and capable of elevating man in his moral, intellectual, social, and spiritual nature, and to reinstate him into God's order of pro-

gressive development.

11. That the barbarous crueltics of the slaughter-house, with its demoralizing tendencies, need only to be fully understood to make its existence hateful, and by no means adapted to the elevation of the human race.

12. That the signs of the times indicate a steady progress for the Vegetarian cause, and are full of encouraging promise for the future. That Vegetarian truth grows brighter and brighter, shining forth for the ultimate renovation

of mankind.

13. That war, slavery, and intemperance, three monster evils now agitating the world, upon which so much time, talent, and prayer, have been and are being expended, will never be fully overcome until the majority of mankind

become dietetically reformed.

14. That a committee of twenty-five be appointed, who shall act as special agents for the more extensive diffusion and support of the American Vegetarian than has heretofore been extended to it—and that those agents be also authorised to act as Local Secretaries for the Society, for the centralization and diffusion of Vegetarian truths.

Mr. Clubb then moved the adjournment of the meeting to the lower room, to partake

of the Banquet, and the appointment of eight ladies, and the same number of gentlemen, as managers of the festival, which was carried unanimously.

THE BANQUET.

The following was the bill of fare:—
FIRST COURSE: Vegetable Soup, Savoury
Omelet, Fried Egg Plant, Baked Potatoes,
Mashed Potatoes, Baked Sweet Potatoes, Lima
Beans; Green Corn, Tomatoes, Parsley Sauce,
Pickled Lemons, Pickled Martinas, Pickled Beets,
Graham Bread, White Bread, Iced Water.

SECOND COURSE: Mince Pies, Peach Pies, Cocoa-nut Custard, Cheese-cake Custard, Moulded Prepared Corn, Moulded Farina, Moulded Rice, Cream, Fruits, Water Melons, Cantelopes,

Peaches, Apples.

The Banquet was served in the Lectureroom of the Bible-Christian Church, the top of the room was an elevated platform, upon which was placed the officers' table. Four lines of tables joining this, displayed the delicacies above-mentioned, and with the vases of flowers, and variety of fruits, presented a repast of a most attractive character. Over the platform was a beautiful silk tablet, with the open Bible in gold, over which was the inscription, "Love to Gon-Good-will to Man." In front of the platformtable was the motto from Gen. i, 29. At the lower end of the room a beautiful blue silk circular tablet, surmounted with a wreath of flowers, contained the words— "Mercy and Truth." The prevailing effect of the whole, even on followers of the mixed diet, was, that Vegetarianism in no respect lessened the gratification of public festivals, or the "good looks of the fairest portion of

Dr. R. D. Mussey, first Vice-President, took the President's chair. On the right of the Chairman, was a grey-haired veteran in the Vegetarian cause, Mr. John Chorlton, aged eighty-three years, during the last forty-four of which he had subsisted strictly on Vegetarian food. The lecture-room being found too small for the accommodation of all the guests, two additional tables were spread in the committee-room, for the managers of the Banquet and others. There were not less than 170 persons present, who took part in the festival, and appeared delighted with the ample provision.

After the feast had been disposed of-

Dr. Mussey expressed his gratification at the interesting meetings which had been enjoyed. He then dwelt upon the harmony of Vegetarianism with the Bible. Vegetarianism, he said, is in accordance with revelation. When man was placed in Paradise, he was told what he might eat—"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is

the fruit of a tree yielding seed, to you it shall be for meat," No intimation was given that animal flesh should form any part of his food. It was not until after the flood that permission was given to eat flesh. We are assured that man was made upright, but that he had sought out many inventions; some of these are by no means adapted to the preservation of health, or the prolonging of life. The wickedness of man drew down the judgment of Heaven in the form of a flood. "God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth was corrupt before God, and the earth was filled with violence." The bulk of the human family had arrived at the highest pitch of depravity and corruption, and it became necessary that they should be swept from the earth. Now, it is certain that no community of men can become so savage, ferocious, and wicked, under the influence of a well-chosen vegetable diet, with water for the only drink, as under flesh-eating, and the use of intoxicating drinks. If they made themselves vile and wicked by all the means which human ingenuity could invent, it is natural to infer that fermented liquors, narcotics, and flesh-eating, with all their exciting and maddening influences, were in general use. If the eating of flesh were, in all respects, as safe and healthful as vegetable food, and would multiply man's pleasures, no satisfactory reason can be offered why it was not given him in Paradise, while he was innocent, and while the Divine complacency towards him was perfect. The grant to eat flesh after the flood, is as follows: "Every moving thing that liveth, shall be meat for you-even as the green herb have I given you all things. But flesh, with the life thereof, which is the blood thereof, shall ye not eat." Now, why was this permission given, if it was not fitting that it should have been granted in Paradise? We know of no reason, except that assigned by our Saviour, in reference to the Mosaic permission for men to put away their wives. It was "because of the hardness of their hearts." The Divine lawgiver, in legislating for communities which have become perverse, and have perseveringly resisted the strongest motives to obedience—adopts the course which, under the circumstances, makes the nearest approach to the end in view. So the children of Israel were prevented from eating animals that had died of themselves, which otherwise they would have done, by being allowed to sell them to "aliens." A benevolent and solicitous father, after having long tried in vain to reclaim a perverse son, at length gives him up, to learn by experience, what he refused to learn by precept and example; and says, "Well, take your own course, you will sometime find out that my way is the best." To Noah, the representative of the human family, God said, "Every moving thing that liveth, shall be meat for you-even as the green herb, have I given you all things,"-as if he had said, "I gave you in Eden, the green herb, or the vegetable kingdom, for your food; you were not satisfied with it, but insisted on

eating ficsh—now eat flesh, eat any thing you choose—every moving thing that liveth; you may possibly find out, some thousands of years hence, that my way is the best, to preserve health, to prolong life, and to preserve the moral sense. But you shall not eat it with the blood. This must be got out of it, by bleeding the animal, and by cooking, which modifies the bad effects of flesh." From this condition being annexed to the grant of flesh-eating, it can hardly he doubted, that before the flood, the habit of eating flesh with the blood in it, and taking it raw, had prevailed. In modern times, an African tribe, who eat flesh raw and full of blood, being just cut from the living animal, are represented as most ferocious and cruel. After the flood the life of man was shortened, not suddenly, as by miracle, but gradually, as if under physical influences, that operated slowly from generation to generation, through a long period of time. What influences would be more likely to abridge the period of life than flesheating, with strong drink and narcotics? Diet has a stronger influence upon health and life than climate. In both very hot and very cold climates, we find striking examples of longevity -especially among those whose diet is simple and unstimulating. It occupied several centuries to reduce the life of man to a hundred years. The great age of eight hundred years and upwards, belonged to those who were in the direct line from ADAM, through his son SETH to NOAH; and as those who observed the primitive institutions were called the sons of GOD, in distinction from the children of CAIN, called the sons of men, it is not unreasonable to suppose, that while the masses of mankind, were shortening their days by every kind of iniquity and excess, those in the direct line lived in obedience to God's commands, as did ENOCH and NOAH. As an objection to the Vegetarian system, it has been urged that our Saviour wrought a miracle to multiply fish as well as bread; and that He himself ate fish with His disciples, after the resurrection. This is freely admitted. All this is consistent with the declaration made before He left our world-"I have vet many things to say to you, but ye cannot bear them now." While on earth he conformed in his living to the temperate usages of society at that period. The time had not come for all the improvements which should be introduced by the operation of the principles he had laid down. Slavery, wine-drinking, and flesh-eating, were to remain for future developments. The benevolent Creator having stamped upon the organization of man, a reference to his most natural food, in characters unmistakeable and ineffaceable, having given him specific directions in Paradise, and having afterwards legislated upon it, allowing him, on account of his perverseness, to eat what was not the best suited to his wants, saw fit to leave the remedy to grow out of the results of observation and experience, aided by science and those gospel principles which call for an elevated standard of Christian piety and self-denial. Mr. H. S. Clubb, one of a committee

appointed to draw up an address to the public, read the report of the committee, and after an interesting discussion, in which Mr. Clubb stated, that in no instance had one of the Vegetarian body died of cholera in England, the address was adopted as follows:—

ADDRESS FROM THE AMERICAN VEGETARIAN SOCIETY TO THE PEOPLE OF THE UNITED STATES.

WE, the members of the American Vegetarian Society, venture to address you on a subject which must be of great importance, inasmuch as it affects the daily habits of man, and consequently the whole of life, from infancy to death.

The pestilence which is now raging in some of our cities; the declining health of a large number of our population, and more especially of that portion whose important duty it is to minister to the health and strength of the coming generation, and the fact that more than one-half of the children of our country die before they arrive at the age of five years, are surely reasons sufficiently strong for our bringing prominently before the public, a statement of our principles and practices—especially when we state that several of us have adhered to them for nearly half-a-century, and that although many of us have had occasion to attend the afflicted in cases of cholera, and other epidemics, only one instance of death has occurred among us, which could be attributed to cholera.

We have no personal or private instances to serve in this effort. We could go on and enjoy our own practice, and the health and comfort it imparts, if no one else ever espoused our cause, or adopted our principles. We do not wait for the Millennium before we adopt a millennium principle; but we would, in all earnestness, seek to promote the health and happiness of mankind, believing that, in proportion as we do this, we are carrying out, as far as we are blessed with the power, the greatest of all Christian principles.

To the newspaper and periodical press, which exercise such extensive influence in this great republic, we would say, Will you permit us, through your medium, to reach the homes of the millions, who are daily looking over your columns for whatever is novel or valuable? We are the more courageous in asking this, because, as we receive no pecuniary advantage ourselves, except such as the economy of our system affords us, we are convinced that you, the conductors of the public press, if you cannot support our principles yourselves, will at least give us a fair chance to discuss them before the world.

Our practice is, as a general rule, to subsist on the fruits, vegetables, and farinaceous productions of the earth—totally abstaining from all kinds of the flesh and blood of the animal creation. And some of our reasons for adopting this practice, are as follows:—

I. That the true nature of man, as shown by his anatomical structure, is best sustained by

this practice; and in this we are supported by the opinions of the greatest naturalists, LINNÆUS, DAUBENTON, GASSENDI, LAWRENCE, MONBODDO, RAY. LAWRENCE, BELL, DUNLOP, and many other eminent naturalists, and physiologists.

II. That what is most natural, is productive of the greatest health and strength; and this we are confirmed by our own experience, is the

case with Vegetarian practice,

III. That the history of the world, from the earliest and happiest condition to the present time, confirms the validity of the above reasons, and proves that slaughter and blocdshed to obtain food, was only admissible when man had fallen into depravity, and had lost the high estate of his first creation and appointment.

IV. That the physiological functions of man can be best performed by adherence to the Vegetarian practice. This follows as a necessary consequence of its adaptation to human nature, and the experience of all who have fairly tried the practice is confirmatory of this propo-

V. That chemistry, as propounded by LIEBIG, shows that Vegetarian food contains nutriment identical with that of the flesh of animals; and we infer from this that it is best to take that which is uncontaminated with disease, and which nature affords in her bounteous provision of

fruits, vegetables, and grain.
VI. That domestic economy, so essential to the individual prosperity of our people, is essentially promoted by the Vegetarian practice. This is proved both by chemistry and experience. As much nourishment for the body can be procured from farinaceous or vegetable food for three cents, as can be obtained from animal food for thirty cents. Flesh containing seventy-five per cent. of water, and only twenty-five per cent. of fibre, whilst farinaceous articles contain upwards of eighty per cent, of the best form of nourishing The former costing from fifteen to twentyfive cents per pound, while the latter only costs about four cents a pound.

VII. That the enjoyment of eating is greatly increased by the healthful appetite which vegetable food produces, and consequently, it is no matter of self-denial to abstain from an inferior and pernicious practice, when it is superseded by a superior and wholesome one, which combines sensuous pleasure with the approval of the intellectual perceptions and moral sentiments.

VIII. That fattening animals is an unnatural and disease-engendering process, producing most unwholesome flesh, while the carcasses of those animals which would not fatten are sure to be affected by some disease which rendered it unprofitable to keep them.

IX. That the cruelties of the slaughter-house are a disgrace to a civilized community, and are inconsistent with the merciful principles of Christianity, especially when proved to be, not only unnecessary to the health of the community, but productive of the worst moral consequences to the butchers as a class; and the consumption of flesh, and the garbage which finds its way to the abodes of poverty, is a principal cause of pestileutial diseases and premature death.

X. That the practical testimonies of such men as Orpheus, Pythagoras, Epicurus, Zeno, EPICTETUS, PLATO, DANIEL the Prophet, and his three companions, who lived on pulse; JOHN the Baptist, St. JAMES, St. JOHN, St. MATTHEW, the Nazarenes as a body, the Essenes, the early Christians; of PLUTARCH, FRANKLIN, SWEDENBORG, HOWARD, NEWTON, SHELLEY, CHEYNE, WESLEY, GREAVES, LAMARTINE, GRAHAM, and many others who will long be remembered for their mental qualifications, are well worthy the careful attention of the millions who may not have time to study this subject for themselves, and their testimonics are strong and conclusive in favour of this subject.

We have given you an outline of our reasons, every one of which we are prepared to substantiate by incontrovertible facts. We, therefore, ask your careful consideration of the statements we have made, and a perusal of the publications of our Society. We can heartily recommend the practice to your adoption; and the officers of our Society will be at all times ready to afford additional information, such as will enable those who desire to test the Vegetarian system, to

make a successful experiment.

With a firm and increasing conviction of the truth of our principles, and a strong faith in their ultimate success, we leave our statements to produce their own natural results, believing that the truth is never spoken in vain, but is always tending to the regeneration, perfection, and happiness of the human race.

Signed by the Committee appointed to draw

up the address,

CHAS. H. DE WOLFE, M. F. BALDWIN,

HENRY S. CLUBB.
Approved at the Banquet of the American Vegetarian Society, held to celebrate the Fourth Anniversary in Philadelphia, August 25th, 1853.

After the speaking to sentiments by Dr. DE WOLFE, Mr. BIRNEY, Dr. GRIMES, Mr. BALDWIN, and Mr. CLUBB, the Rev. W. METCALFE, in compliance with the wishes of the guests from a distance that he should speak, offered a few remarks on the motto, Mercy and Truth have met together -Righteousness and Peace have kissed each other." Votes of thanks were then tendered to Dr. Alcott, Dr. Mussey, and the Ladies who had assisted at the Banquet, and the meeting separated.

VEGETARIAN LEEDS ASSOCIATION MEETING.

On Monday evening, September 19th, of the local Association took tea together, about thirty of the members and friends in the York-street Temperance Room, at

six o'clock, after which one or two alterations in the rules were considered and agreed to, and the officers and committee appointed for the ensuing year.

At eight o'clock there was a public meeting in the same room, when the chair was taken by Mr. John Andrew, Jun.

The CHAIRMAN commenced by expressing the great pleasure he had in having an opportunity of meeting with them on that occasion. After relating a little of his own experience, he stated that the benefits of a Vegetarian diet had exceeded his expectations. It appeared to be a natural mode of living, and in strict accordance with man's constitution, both anatomically and physiologically considered. Some remarks were then offered in reply to the anti-Vegetarian views of the Leeds Intelligencer. Opposition was better than indifference, and he hoped that this hostile expression of opinion, would lead some to investigate the subject for themselves.

The following speakers were next called upon

in tolerably quick succession:-

Mr. Joseph Thorp, Treasurer of the Association, said, that he adopted the Vegetarian practice in 1851. After hearing a lecture by Mr. Bormond, he determined to try it for himself; he did so, and was fully satisfied with the system; he was a Vegetarian one year and some months before joining the Society. Every one of his family had joined, and he believed the system was calculated to promote health and happiness. He wished there had been more of the ladies present, with their aid and encouragement, the cause would make more rapid progress.

EDWARD SHACKLETON had been a Vegetarian five years. He first heard of the system from something he saw in the Leeds Mercury, respecting Mr. BROTHERTON having practised it forty years. This led him to examine the subject. He did not give up animal food gradu-

ally, but at once, and with advantage.

Mr. G. G. BIRKINSHAW had been a Vegetarian six years. Though not one of the strongest, he had generally enjoyed good health, and was much less subject to bowel complaints. He was satisfied, that health very much depended upon the food which was taken. The cruelty connected with the present custom of eating meat impressed him at the outset, and did so still.

Mr. Grainger, a navigator, said he had tried the system twice—the first time, nine mouths, and the second, three mouths, and was now quite satisfied of its superiority over the mixed diet

mode of living.

Mr. Ainsley said he was a bricklayer, and had abstained from animal food for nearly two years. More than four years ago, he had taken up a Vegetarian Messenger in the reading-room of the Mechanics' Institution, at Woodhouse, then in its infancy. Soon after that he heard Mr. Bormond, who urged the adoption of the practice on the score of economy, health, etc., in a few remarks at a Temperance lecture. He tried it for six months, but did not feel quite right, though he was not sure that it was owing to his

changed mode of living. He soon broke out in a sweat, and fancied it would not suit him, but, after two years of strict adhesion to the system, he was fully satisfied with it. Amongst other advantages, he found that both body and mind

were not so liable to be irritated.

Mr. G. Wilson of Woodhouse, said he was a bricklayer, and had to work hard. He had never had a severe illness in his life, for which he had cause for thankfulness. The system seemed to fit him very well, and he could see no disadvantage in it. On the contrary, there was considerable benefit to be derived from it. Since he had become a Vegetarian, he had had to work at Messrs. Hives and Atkinson's mill, several times, when they had often to work almost night and day, in order to complete the work within a given time. On such occasions, he found that he could keep awake better than any of his fellow-workmen, and had, he believed, the advantage over them, in other respects.

Mr. UMPLEBY was once a great opponent; it took nearly two years to convince him. Had now been a Vegetarian about four months. Once he worked on the railway, and was advised by the "navvies" to get plenty of beef; he did so; but it did not agree with him. At one time, he went to the public-house on a Sunday afternoon to read the newspaper, and take his beer, but he found that this was not the right way. He had begun to cultivate those mental faculties which the Almighty had bestowed upon him, and he found that Vegetarianism was of

great service to him in every respect.

Mr. HART had practised the system with advantage. Once, whilst working from four in the morning until ten at night, at Sheffield, in consequence of the entreaty of his wife, had returned to the use of flesh food; but was now decided, and he could say, he never enjoyed

better health in his life.

Mr. John Kershaw, Jun., observed there had been a considerable variety of testimony. He was a letter-press printer, and he had derived both physical and mental advantages from the Vegetarian practice of diet. His was not a very short experience. After two years and a half practice, without signing, he was induced to try flesh again, but he thought he felt weaker, and had less mental power. He could read less. To young men especially, the system had strong recommendations. Books were rapidly multiplying, and they ought to he intent upon the acquisition of knowledge, and the discipline of their minds.

Mr. Geo. Perkin was a forge labourer, and had been a Vegetarian three years and a-half. He had to work at an injurious trade, twelve, thirteen, and, sometimes, fourteen hours per day. He had, in early life, a weakness in his legs, to strengthen which his father spent from twenty to thirty pounds. In 1846 he gave up all intoxicating liquors, but this did not remove the weakness. Four years ago, he had heard Mr. Bormond speak at the Temperance festival at Bramley, after which he was led to inquire into the Vegetarian doctrines. He wished to be always advancing, and he began to inquire

into the constitution of man. After reading and studying for six months, he began to practise the system, and in six months the weakness in his legs left him. Other five joined him, and only one had returned to the use of flesh. He was corresponding with him, and hoped he would soon return to the system. Nine months ago many boils broke out, and he was almost ready to give it up; but he thanked God he was enabled to persevere. He was now better than ever, and had given up several things which were in common use, with advantage. His former practices of novel-reading, smoking, and snuff-taking, he did not now relish; but he took delight in the pursuit of solid, useful, and elevating knowledge. He tried to make a good use of the time and abilities he was favoured with. He was glad to say, that his wife, who was present, had also adopted the system recently.

Mr. Hicks remarked, that a thin, spare person, like himself, might not be considered by some a very creditable witness. He read on the subject nearly two years ago, and then determined to try for himself. He found, as other speakers had done, difficulties at home. One little, chubby-

faced boy shrugged up his shoulders, as much as to say, he would not give up the "meat." He heard Mr. BORMOND, at Woodhouse, had read a good deal on the subject, and practised the system altogether for about a year and half. He was satisfied that if he had been born, cradled, nursed, and brought up a Vegetarian, he would have been larger boned, a stronger, and firmer-set man. He had joined the class of workmen to which he belonged-the letter-press printers-at dinners, on two occasions, and, amidst ridicule and banter, had carried out his principles with advantage. Whilst many, on each occasion, were complaining and saying this and the other thing had not agreed with them, he was quite comfortable. He was glad to be able to bear his testimony on that occasion, and had there been time, should have said more.

This concluded a most agreeable and instructive meeting. Some tracts and declarations were distributed at the close, and a knot of individuals were soon engaged in a warm and friendly discussion on some parts of the question.

VEGETARIAN DISCUSSION IN LEEDS.

On Monday evening, September 26th, and October 3rd, a very interesting discussion took place in Albion Street Chapel, Leeds, on the Principles and Practice of Vegetarianism, Mr. Hares in the chair.

Mr. John Hart introduced the subject in an able and well-written essay, in which he endeavoured to show, that flesh-meat deteriorates and vitiates the physical, and especially the mental organization of the human race; that it developes the worst part of man's nature, thereby subjecting him to the undue influence of the propensities, and subjugating the powers and faculties, which the Creator designed for his rule and government.

At the conclusion of the essay, the Chairman, in a somewhat eloquent manner, endeavoured to combat the arguments and principles therein enumerated, by relation of his own experience; in which he stated, that he had tried the Vegetarian diet for some time, and had been obliged to give it up, in consequence of becoming weak and debilitated in body; but that after he had begun to eat flesh again, he regained his former strength. He then stated, that he believed fruits, roots, and grain, were the food on which God designed that man should live, in his pure, holy, and primitive state; but that now, since his constitution had been corrupted, he required food adapted to that vitiated condition: and he contended, that flesh-meat was perfectly adapted to, and compatible with the requirements of our bodies, and that if man were to abstain entirely from flesh, disastrous results would inevitably follow. He also denied, that flesh developed the worst part of man's nature; he believed that there was the same development in those who abstained from flesh, as in those who did not.

Mr. GEO. PERKIN, a Vegetarian, begged to say that, as far as his practice and knowledge

enabled him to express an opinion on the effect of flesh-meat on the constitution of man, he believed the essayist to be correct, in stating that flesh-meat developed the worst part of man's nature; and in order to prove this, they need but look on the qualities, characteristics, and dispositions of the race of the carnivora, We found them flesh-eating animals. having a savage, ferocious, destructive, disposition; a terror to the rest of animated existences, and entirely useless and unproductive of good to man. He believed that it was an internal quality in the flesh that induced this savageness and ferocity; and that whenever flesh was eaten by man, there was a degree of the same savageness, ferocity, and destructiveness manifested. He did not believe man to be an exception; he looked to the nations who consumed the largest quantity of animal food, and he found they had a cruel, vindictive, and savage disposition, with scarcely any moral feelings whatever. He looked at individuals, and classes of individuals, who were noted for their flesh-consuming propensities in his own country, and what kind of dispositions had they? He found them vicious, criminal, quarrelsome—given to the gratification of their "fleshly lusts." He was a little acquainted with Phrenology, and he found, on examination of the particular conformation of brain in the carnivora, that they had a large development of the combative and destructive region, with no development of the region answering to the moral sen-timents, while the reverse was the case with the herbivora; and he found this to be the case in man; flesh-eating nations having large developments of combativeness, and destructiveness, with very small development of moral sentiment. He referred to the butcher, navigator, and the labourer, most remarkable for their

flesh-consumption; and he found them to confirm the same law. He would say, then, a word or two on the arguments of the Chairman, and he would grant at once, that man was in an artificial and vitiated state; and he would say that he believed flesh-meat had had great influenee in producing that artificial and vitiated state; and he would also say, that so long as man continued to eat it, so long would his artificial habits be perpetuated, and that whether or not disastrous results would follow his abstinence from flesh-meat, most disastrous results had followed, and were continually following his eating it. He then referred to the history of many nations, gave statistics of the duration of their lives, their diseases, &c.; and proceeded to explain the character of the human teeth, the stomach, the intestines, the colour, and the salivary glands; and showed, that by their structure they were not adapted, even in our artificial and vitiated state, for the digestion and assimilation of flesh. The senses were and assimilation of flesh. next referred to, and it was attempted to be shown how far they declare for a flesh diet; the arguments he founded upon them being, subsequently, admitted by his opponents to be very powerful.

Mr. STUBBS begged to differ from Mr. PER-KIN, although the arguments used were very powerful and striking. He believed that flesh-meat was sent by GoD for man to eat, and that it was the cheapest and best food on which he could live. He believed that all things in creation had a purpose to serve, and that flesh was for us to eat; if it were not, it had no purpose, and was therefore useless—to believe which, he thought, was equivalent to libelling the Deity. He argued that if we did not feed cattle, much valuable substance would be wasted, seeing that we could not eat it ourselves. He believed that much of the talk about man's not having claws, etc., was nonsense, because GoD did not provide man with anything that he could provide for

himself.

Mr. BEADLE contended that the use of flesh was sanctioned by Divine inspiration, and that the account there given ought to be satisfactory.

Mr. PERKIN again rose, and referred the last speaker to the first appointment of man's food read of in Holy Writ, and where he would not find any animal mentioned as food; and again, if he turned to the prophecy, or rather description of the Millennium, there was to be a time when animal food would cease to be eaten again; plainly intimating, that flesh-meat was not necessary to man's highest, happiest state. He also referred him to the prohibition of blood, because it was the life, and said, that if all the blood were taken out of the flesh eaten, it would be perfectly white, so that those who brought up Scripture to

deck out their arguments, did not follow it themselves. Again, he begged to refer him to another prohibition given by God to Moses, when he says that neither fat nor blood was to be eaten, so that at least, according to Mr. Stubbs' theory, both blood and fat were useless. had been said about the wasting of substance, if cattle were not fed upon it, and about meat being the cheapest. Mr. PERKIN then entered into the cost of meat, and the cost of nutriment derived from it; and showed that there was a difference of £10 in every hundred pounds of blood formed from food, in favour of the Vegetable system of diet; and then, as to the refuse, he begged to say that it would not be wasted, but would go to manure the land again, and be of more value to it than the dung of the animal that consumed it. He also begged to remind Mr. STUBBS, that if animals were fed upon refuse-that which is worse in qualitythe flesh produced from if would be worse in quality too. The feeding of pigs at all was bad policy; but feeding them on decayed and sour substances was worse, because bad food could never make sound healthy bodies. The land that would be occupied in growing the food that an animal would consume, in a given time, would just keep a man six times as long as compared with the flesh it makes, so that it was impossible that flesh could be the best and cheapest.

Mr. PERKIN then replied to statements made in the Chairman's experience, and said, that he had no doubt many men who had been accustomed to eating flesh, felt, after giving it up for a time, a peculiar change take place in their bodies, which made them fancy they were getting weaker. He, himself, fancied so, three months after his commencement of the Vegetarian practice; but he had been led to look for this, and to look at it rightly. There was great difference between the cooling down of the feverish heat of the blood to its proper standdard, and the falling lower or under the proper standard. Mr. HARES, no doubt, by his flesheating, had raised his pulse four or five per cent. higher than it ought to have been, and when he gave up his flesh, it would naturally fall: hence his mistaken notion of weakness; and the raising up again, when he returned to the

accustomed stimulus of flesh.

Mr. George Umpleby, also took part in the discussion; as well as several others, among whom, was Mr. REDDLESTON, a minister. Throughout the discussion, good feeling was maintained, and the interests of truth were served; the convictions of the Vegetarians present, being rendered more firm and secure. Another discussion, we learn, is to take place shortly; at New Wortley.

INGLASGOW. VEGETARIAN MEETING

An important public meeting of the Glasgow | day the 12th of October, for the purpose of Vegetarian Association, was held in the hearing addresses from JAMES SIMPSON. Vegetarian Association, was held in the hearing addresses from James Simpson, Merchants' Hall, on the evening of Wednes- Esq., President of the Vegetarian Society, and Mr. Alderman Harvey, of Salford, recommendatory of the Vegetarian practice of diet. John Davie, Esq., of Dunfermline, was called to the chair. Mr. Couper, Mr. Wright, Mr. Smith, the Rev. Mr. M'Callum, and others, being present on the platform.

We much regret that the demands on our space prevent our giving more than a very

brief account of the proceedings.

Mr. DAVIE briefly opened the meeting, by stating that he had been a Vegetarian for several years, and derived the greatest satisfaction from his present habits, as compared

with those he had formerly known in his adherence to the prevailing customs of diet; he then called upon

Mr. Simpson, who addressed the meeting at considerable length, in his usual able and convincing manner, and was listened to throughout with sustained attention and

evident interest.

Mr. Alderman Harvey, then made a speech of great practical interest, and after a few remarks from the Chairman, and the usual votes of thanks had been passed, the meeting was brought to a close.

SOIREE OF THE GLASGOW

The public meeting above noticed, was followed by a Soirée, or supper-party, held in the Trades' Hall, on the evening of Tuesday the 18th of October, Mr. Simpson presiding. This Soirée, which should, perhaps, more properly have been termed a Banquet, was attended by about 250 guests of both sexes, of the greatest intelligence and respectability, and was altogether most successful.

The bill of fare consisted of savoury omelets, savoury pies, potatees (whole and mashed), carrot-pudding, bread-pudding, tapioca-pudding, all served hot; stewed apples, stewed Normandy pippins, moulds of rice, sago, and Irish moss, with preserves, apples, pears, etc., as a dessert, tea being served at the close of the repast.

The Rev. A. K. M'CALLUM said grace, and after the repast, which the company appeared to partake of with great satisfaction,

Mr. SIMPSON stated that the entertainment was the first of the kind given in Glasgow, and cautioned the guests against supposing that the dishes partaken of presented more than a simple illustration of the Vegetarian bill of fare. The system could, of course, be more completely carried out in the domestic circle than in a He contended that such public assembly. a diet presented the original and natural food of man, and stated, that from two-thirds to three-fourths of the human race, including the greatest philosophers of antiquity, and the strongest men in all countries, had been Vegetarians. He referred to the modern instances of greatest strength, and most complete development of the human frame, as still proving the advantages of a diet of fruits, grain, and vegetable products. The objection that fleshmeat was more nutritive, was combated by its being shown that various products of the vegetable kingdom contained from 60 to 91 per cent. of solid matter; whilst flesh yielded only 36 6-10ths, the great essentials of blood-forming and heat-forming principles, in some of these,

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being by far the most abundant. All nutriment originated, and was, in itself, vegetable nutriment, and the great peculiarity of the flesh of animals was to induce a febrile action of the system, and was, therefore, the predisposing cause of various diseases, including fever and cholera. It was not known that Asiatic cholera had carried off individuals of Vegetarian practice, but where it had entered their families, it had been to assail the members who partook of flesh-meat. To illustrate the comparative cost of the two systems, he showed, that while it required butcher's-meat of the value of £11 12s. 6½d. to produce 100 lb. of blood, the same quantity could be obtained from £1 2s. 6d. worth of beans, or £1 2s. $11\frac{1}{2}$ d. worth of peas. It was shown that fifteen men on the one system might live in plenty, to one man on the other system. After meeting and answering various other popular objections to the Vegetarian practice, and showing the great number of animals consumed by each person in the ordinary practice of consuming flesh-meat, he forcibly contrasted the characteristics of the two systems under notice: the one as being commended for its harmony with all the natural instincts and sentiments, the other as invariably found to be opposed to these; and concluded by inviting the careful attention of the audience to a further and impartial examination of the subject presented to their atten-

Mr. Alderman Harvey of Salford drew attention to the fact, that many of the cattle used for food were in a state of disease before being slaughtered, and that their flesh was, consequently, exceedingly unwholesome, and concluded by commending the Vegetarian system in a practical point of view.

Brief addresses were also given by Mr. Ronald Wright and the Rev. A. K. M'Callum; and, after the announcement of a Meeting of the Glasgow Association, and votes of thanks to Mr. Simpson, Mr. Alderman Harvey, and the Ladies of the Committee of Management, the meeting separated.

VEGETARIAN MEETING IN BIRMINGHAM.

A Public meeting of the Birmingham Association took place at the Odd Fellows' Hall, on Wednesday evening, November 9th. The room was filled by a very respectable audience, amongst whom were Mr. W. G. Ward, of Handsworth; James Simpson, Esq., of Fox-Hill Bank, Lancashire (President of the Vegetarian Society); Mr. Nathaniel Griffin, Mr. J. G. Palmer, Mr. A. J. Sutton, Mr. D. B. Grove, Mr. J. Grove (Secretary), Professor Kennedy, Mr. J. Carrington, Mr. T. Aston, Mr. E. Rowley, Mr. S. Mavors, and Mr. Lee, (Sparkbrook).

Mr. G. WARD having been requested to occupy the chair, opened the proceedings of the evening by stating the object of the Vegetarian Society, and referring to the erroneous opinions which, since its commencement, had been held regarding it. He had been a Vegetarian for a number of years, and had never encountered the slightest disadvantage since becoming one. He hoped that those present, especially the working classes, would give the question that earnest consideration which might eventually lead the greater number of them to adopt the Society's views, and act upon them. Mr. WARD then apologised for the absence of Mr. SIMPSON, who had been unavoidably detained, but would be present in ten or fifteen minutes. In the meantime, some other members of the Association

would address the meeting.

Mr. J. G. PALMER said, he did not expect to be called upon, but, as he had had some experience of the Vegetarian system, he would endeavour to occupy a few minutes of the time of the meeting. He observed, that persons who were not practically Vegetarians, felt almost invariably a great difficulty in understanding why they (the practical body) should so warmly advocate the adoption of Vegetarian principles, or abstinence from animal food, not only from practical experience, but also from a theoretical conviction as to its propriety. The most congenial relation of food to the human stomach was found in the vegetable kingdom. The principal nutritious food of that kingdom were fruits, grains, roots, and farina. One of the most nutritious of these substances was wheat, each single grain of which contained all the elements requisite for the perfect sustentation of the body in health and strength. Few persons, however, would, doubtless, like to live on this; but he knew of some who had lived on wheatmeal bread for months together, and preserved the most robust strength. The Vegetarians supported their arguments in a great measure on the analogy which presented itself in the formation of the teeth and stomach of human beings and those of frugivorous and herb-eating animals. The formation of the teeth in Vegetarian animals differed strikingly from those of the carnivorous or the flesh-eating class. There were three characteristics of the teeth, of herbi-

vorous, of frugivorous, and of carnivorous animals. The molar teeth of herbivorous animals were formed so that they might meet face to face with one another, with sharp ridges in each, which cut the herbs or grass, in mastication. In the frugivorous class, there were blunt protuberances and hollows which meet face to face for crushing and pounding, as it were, their food. In carnivorous animals, the molar teeth were more like a saw, and did not meet face to face like the others, but passed over each other like the blades of scissors. To this there was no exception in nature. Every organised being was organised in fixed principles, and the chemical composition of the gastric juice, was very different in carnivorous and Vegetarian animals. Grass (upon which such magnificent animals as the buffalo, the horse, the bull, the cow, the ox, etc., were entirely fed in a state of nature) would be perfectly indigestible in the stomach of a lion or tiger. This might furnish an argument against a mixed diet, which would seem to cause a conflict in the stomach, as the gastric juice would not be so well adapted to both, and. consequently, digestion, health, and strength, not so perfect. It was certain that man had the capacity for making a wide range of choice with respect to food; but it had been discovered by the statistics of Vegetarians in this country, that those who abstained from meat were less subject to the attacks of various diseases; and children brought up in this system, were less liable to illness than others. In conclusion, he would say that, with respect to the Asiatic cholera, no instance was known of a case in which a Vegetarian had been fatally attacked.

Mr. N. Griffin, a strong and healthy-looking man, who announced himself as daily working hard, hammering at a forge, had been a Vegetarian and water-drinker many years, living in the simplest way, and using good brown wheatmeal bread, with milk, and a small proportion of butter and cheese, and occasionally fruit and vegetables. Upon this diet he found his health and strength unimpaired, and urged his friends of the working classes, on the score of economy, as well as health, to adopt the Vegetarian

practice.

The CHAIRMAN then called upon

Mr. Simpson, who explained that the object of the Vegetarian Society, and the Associations in co-operation with it, was to instruct and form a public opinion upon the best system of diet, which did not now prevail. He traced the dietetic history of man to its origin, and showed, not merely that poetry, but the wisdom of the Creator, had ever associated the happiest periods of man's existence with the diet now contended for by Vegetarians. The philosophers of ancient times, with all the great nations of antiquity, had, in the time of their greatness, been found adherents of the simplest habits of diet; whilst the strongest men, not merely of times past, but of the present time, were followers of similar principles of diet. He showed that the con-

sumption of flesh as food was partial, and a comparatively recently-formed habit in our country, since Glasgow with a population of 50,000 inhabitants, in 1763, did not slaughter a single bullock for the market. As the result, however, of demand for such substitutes for simple food, Glasgow had now 231 butchers' sliops; and Birmingham, no doubt, many more in proportion to its population. Mr. SIMPSON then reviewed the separate opinions, which were understood to give confidence to the opinion that the flesh of animals was the best food, and exposed the fallacy in relation to the canine tooth; the peculiar nutriment of flesh-meat; its practical value as a source of blood and animal heat, compared with food derived from the vegetable kingdom; also the opinions in its favour due to the prescriptions of medical men. The action of flesh was to lower the conservative power of the body in resisting attacks of disease, whilst medical men had not been exempt from the error of overlooking the great merits of the Vegetarian system, any more than that of opposing every leading reform in relation to their profession, at least in the first instance. Various arguments proper to the system of Vegetarianism were then presented, showing the directness and simplicity of Vegetarian diet as compared with the indirectness and dearness of seeking food from the bodies of animals, all the nutritive particles of flesh being due to vegetable principles, which might much better have been taken from the products of the garden and the farm. Not only was the beautiful simplicity and economy of nature manifest in relation to the Vegetarian system, whilst it was as prominently violated by the meat-eating system; but man's instincts as an animal, in every sense (not excepting even those of taste and smell, when redeemed from their abnormal characteristics, by a temporary absence from the fleshmeat), cried loudly for a diet of fruits, roots, and grain, with the succulent parts of vegetables, such as LINNÆUS and his great followers declared to be "the natural food of man," as had the Creator, in Paradise, first of all done. Man's moral nature could alone harmonise with such a system. The prominent features of procuring the two kinds of diet, were then forcibly contrasted, and the agreeable characteristics of the one were brought prominently out, when viewed in connection with the cruelty, bloodshed, and slaughter incident to the practice of consuming flesh even by the most sensitive and delicate of the female sex. It was forcibly contended, that the whole practice of eating animals was mistaken, and that an examination of its concomitants would prove fatal to it. Harmony belonged to the peaceful subsistence upon the products of the vegetable kingdom, in relation to man's whole being, whilst jarring and pain were characteristic of the other system, which would necessarily have to give way before the light of science and the progress of morals.

Mr. Simpson then, in conclusion, promised to treat the popular objections to the system of Vegetarianism, as well as to explain the ordinary difficulties experienced by individuals in taking up the system, as unjustly charged against the practice of Vegetarianism itself, on the occasion of the approaching Soirée, and concluded a speech of great interest and effect, amid the hearty cheers of the large audience.

The Chairman having announced the ensuing Soirée in the same hall, on the following Wednesday evening, a vote of thanks was given to Mr. Simpson, for his able and instructive address, and the meeting separated shortly after ten o'clock.

SOIREE OF THE LIVERPOOL

A Public Soirée of the above Association was held in the Concert Hall, Lord Nelson Street, on Thursday evening, November 10th. The attendance was numerous and highly respectable, about two hundred guests, including a large proportion of ladies, being ranged at four long lines of tables, extending from the platform to the bottom of the hall. There was also a table on the platform, at which were seated James Simpson, Esq., of Foxhill Bank (the President of the Vegetarian Society), Mr. James Larner, of Framlingham, Suffolk, and other gentlemen connected with the Association. Mr. Simpson, as President of the Association, occupied the chair. The provision of the tables was abundant, and comprised potato pies, stewed peas, baked potatoes, plum puddings, moulded farina, rice, with apples, raisins, etc., as dessert.

The proceedings commenced by the singing of a grace, and after the repast, which occupied rather more than an hour, and

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was enlivened by the performance of appropriate music,

Mr. SIMPSON rose and addressed the guests. He begged to remind the strangers present, that they were met on the occasion of the first of the season's Vegetarian dinners of the Liverpool Vegetarian Association, a branch of the General Society, which had been established in our country since 1847, and had its associations in several of the principal cities. There were many misconceptions of the objects of the Vegetarian movement. He had recently addressed a large audience in Birmingham, where he found that one impression had been, that their object was to bring down the price of butcher's meat. They were also supposed to be the enemies of the butchers; but this could not be, as they were seeking to bring about a change in the customs of society which rendered their work unnecessary, When the Vegetarian system was examined, it stood out from the practices of society as a better way of living. They could not have hundreds of persons in this country, and in America, carrying out this practice in spite of the advice of their friends, and of medical men, unless they felt that

they had got hold of a better system. When the question was introduced, people said that the quantity of flesh they ate was so inconsiderable, that they were almost Vegetarians themselves; it was such a "little bit," that it was scarcely worth speaking about. When they calculated, however, what these nice little bits amounted to in the course of a life-time, it was surprising how much more was consumed than people generally supposed. SOYER, the celebrated French cook, had shown this in his clever work, the Modern Housewife. It might be objected, that many of the articles referred to by this writer were expensive luxuries, and did not come within the reach of most individuals, and that they chiefly used mutton, or beef. would be astonished to find, however, that if they only consumed eight and a-half ounces a-day, (and many persons would eat more than that), it would amount to a flock of sheep, numbering 350 head, and if they increased their daily consumption to ten ounces, the flock required would be 403. (Laughter.) It would very much startle persons, especially ladies, if they could look upon, or be looked at by, the number of animals thus consumed in an Why, Old PARR, if he ordinary life time. had lived in this way, would have eaten 1052 sheep. (Loud laughter.) But he lived upon simple fare, and, as his biographer tells us, his death took place only when he changed his ordinary diet, for one of a more luxurious and stimulating character. No person, how-ever, questioned the propriety of eating fleshmeat, except those foolish Vegetarians, who were supposed to have a mote in their eye, of the nature of a "cabbage," or turnip, or something else of this nature. When the system was inquired into, however, it was found not to be quite so strange. Its antiquity was far greater than that of any dietetic system whatever. imagined that it dated only from the year 1847; the fact, however, was, that it dated from the garden of Paradise; and the great mass of people, of all time, had lived in this way, upon grain and other farinaceous substances,—the "staff of life"—from two-thirds to three-fourths of the population of the earth being now Vegetarians, in all the great characteristics of their diet, just as they had ever been since the creation of the world. The system had also been backed by the opinions of the greatest naturalists of all time,—as LINNÆUS, CUVIER, and others—all agreeing in this, that fruits, roots, and grain, were the natural food of man; and that the structure of his teeth, and the weakness of his jaws, indicated that he was not intended to be a flesh-eating, but a fruit, root, and grain-eating animal. The canine tooth argument was seen to be unfortunate for the flesh-eating practice. The fact was, that man did not even eat meat with that tooth at all. But it was often said, that though the poets had sung of the peacefulness and happiness of man in his primeval state, he had since been re-constituted, and that flesh was now

essential to his altered condition. He admitted that man had the power of subsisting upon a great variety of food, and that he could thus live well on flesh; but the question here was, "Is this the best way of living?" This led at once to the consideration of the arguments in defence of Vegetarianism. What had experience proved? The greatest armies of ancient times had subsisted on vegetable products: those of Rome used a preparation of barley called *polenta*, which was still the food of modern Italy. The finest models of the sculptor, were found, not amongst a flesh-eating, but a Vegetarian people, whilst the most striking instances of strength and muscular development, were still found in those races living on dates, figs, and black bead, and whose only drink was water. From the time that men came to live upon the flesh of animals, they became utterly regardless of their sufferings. If it were no longer the case that pigs were whipped to death, as formerly, they had the man on horseback, spear in hand, driving the cattle round the walls of Rome before they were slaughtered. And what for? To make their flesh a little more tender! They had, also, the pátés de foie grás, or fat liver pies of Strasburg, in which the liver of the goose, by a cruel process of feeding her close to a fire, was enlarged to an enormous extent. Calves were allowed to bleed slowly to death, in order to whiten the flesh. The meek animal the lamb, by which was typified the love and mercy of heaven, was frequently slashed in the face by the butcher's knife, and then placed in a dark place 'to bleed, and if this operation did not produce a sufficient loss of blood, they were struck on the nose with a wooden mallet, to make them bleed more freely. He did not speak of these crnelties as incident to the slaughter of these animals in their town, but the practices prevailed extensively in some counties: in Gloucestershire, especially, he was informed they were very commonly perpetrated. Men ate flesh under the mistaken impression that it was the "best kind" of food. It had been used because it was supposed to contain much more nutriment than vegetable products. The researches of LIEBIG and others, however, had shown that, whilst ordinary butchers' meat contained only 36 6-10ths of solid matter out of the 100 lb., whilst all the rest was water, articles of food from the vegetable kingdom—such an article as oatmeal—contained from 76 to 91 lb. of solid matter out of the 100 lb. But it might, notwithstanding, be said, "Sir, we are not always after the amount of nutriment :- we have not to work hard, and thus it is of less consequence to us-we are after the peculiar principle of flesh." This was great simplicity: did such never notice the finest forms of the animals around them, such as the horse, or the noble honest ox, with his patient endurance? Were not these animals built up on grass and water? Vegetarians of the simplest kind, they only took the produce of the field, whilst man had fruits, roots, and grain, and yet they developed their structures in beauty and power. But people thought there was some peculiar principle in flesh-meat; but this was a mistake. LIEBIG showed the facts which prove that, in eating flesh, we do not get anything peculiar, but merely the vegetable principles which the animal derived from the produce of the field. Away then went another of the meat-eating props. There was certainly one principle peculiar to the flesh of animals, a crystallizable substance called Kreatinine, a stimulating principle, which was not an advantage, however; but, if it were desired, could be had from the use of tea and coffee, without going to the flesh of animals at all. What advantage then was derived from the use of flesh-meat? It should be known that the meat-eater had a fasterbeating pulse than the Vegetarian; that persons came sooner to maturity; and that old age and death were sooner arrived at on a flesh-diet, than on one of Vegetarian character. What was the advantage of living in this fast way, and adding to the number of the pulsations? It was well known that, within certain limits, the number of pulsations determined the length of life. At a time like that, when the cholera was frightening so many from their propriety, it should be understood that there was a greater liability to attacks of disease on a flesh diet, in consequence of its stimulating and febrile action in the body. If children were brought up in Vegetarian habits, they would either escape such diseases as measles and small-pox altogether, or have them in so slight a form as to lose their essential character; and, in all probability, two or three generations only of Vegetarian practice would be required to eradicate them entirely. All diseases were treated in the most simple and easy way on the Vegetarian system, while there was the greatest difficulty on a flesh-diet; and in certain nations, as among the North American Indians, whole tribes were swept off by the small pox. People did not mean to expose themselves to this fast-living state, but followed the prevailing practice, in the belief that it was the best way of feeding the body. To illustrate the danger of having this febrile action set up in the body, he might relate two cases that had come to his knowledge recently. A tenant of his, a farmer in Suffolk, had scratched the back of his hand with a bean-stalk, and, being in the habit of eating flesh-meat three or four times a-day, and taking his beer to his meals, though he lived much in the open air, and in favourable circumstances in this respect, died of this slight accident. He was not a man of intemperate habits, but "lived high," as the phrase was, and thus the curative power of his body was so much lessened, that he died in a few days, in the way described. In contrast to this, another man employed on the same estate as a keeper of game, a man of simple habits, who did not see "meat" once in three weeks, and perhaps did not taste it once a month, was creeping through a hedge with a loaded gun, which was discharged through his arm-pit, and out by the shoulder-blade. He bled profusely, and when found in this unfavourable condition, was borne to his cottage home, laid on the floor, the doctor sent for, who had a long way to come, and the arm was amputated from the shoulder, being removed from the socket. Yet, strange to say, this man slowly recovered, and was now living in comparative health, whilst the other, apparently healthy and robust, died from a simple scratch with a bean-stalk. (Applause.) The cholera frightened people of meat-eating practice. It was expected to sweep off whole families of Vegetarians; but what was the fact? He knew a family where the dyspeptic father and his sickly child, living in Vegetarian practice, were passed by, whilst the apparently healthy flesh-eating wife, was swept away by this disease. Fruits and vegetable products were the best preservatives of the system; and experience on this subject agreed with the excellent letter in the Times of November 1, where a medical man showed that choicra was produced by the abstraction of fruits and vegetables; whereas, in the apple districts, and in Birmingham, where a large quantity of acid treacle-beer was drunk, and he might add, sulphuric acid often impregnated the atmosphere, this disease did not come. But many more things might be said on this "strange way of living." Medical men were considered very wise, and they told the people to eat meat. this subject, as on others, medical men were not at liberty to say all they could: if they were to tell the majority of their patients that they must not eat meat, these last would be very apt to inquire for the medical man living in the next street. (Applause.) Medical men, too, could not be expected to know everything: they had been educated in years gone by, before this subject was understood as it was now, and it formed no part of ordinary medical teaching. but was taken up incidentally by those of them who studied it at all. Hydropathy and homeopathy were now extensively practised; but neither of them owed much to the kindness of the medical world for their estabishment, both being totally opposed and denounced by professional men, to begin with, if not equally so now. It was a difficult matter for scientific men to receive new truths. Society generally got hold of a truth first, and then poured it on scientific men. It had been said, and often with much truth, that vice spread from the upper classes of society downward; but that reforms usually worked from the masses upwards. (Loud cheers.) But it was said, again, that man must have been reconstituted, or he would never have had flesh given to him after the flood. There was a want of directness, however, about this way of living, that presented a striking contrast to the ways of nature, otherwise. To procure 100 lb. of the blood of the body from flesh-meat, £11 12s. $6\frac{1}{2}$ d. must be expended; whilst the same amount could be had from beans for £1 2s. 6d. Did that say anything in favour of flesh eating? It was, at least, an expensive and indirect way of procuring the same principles of nutriment that could be had direct from the farm. Did man's instincts as an animal support him in this practice? Did the senses of sight or hearing indicate any relation between this practice and man's nature? These senses were at all times offended by the

scenes of bloodshed, and the moans of dying animals. The sense of touch also was offended; and if they had to purchase even a small quantity of flesh-meat, they did not like to touch it with the They would find, also, that the senses of smell and taste, after a short period of abstinence from flesh, became disgusted by the odour and taste of cooked meat. It was easy to train men to driuk brandy, and all other kinds of alcoholic beverages, and to puff tobacco smoke out of their mouths; but all these were acquired habits. Buffon had shown that the sheep even, could be educated to eat mutton, so as to refuse People doubted whether man's moral nature was offended by this practice. He would ask, if this was not the case, when they came upon the slaughter house, with its wide-open doors, and saw the man swinging the great poleaxe to beat in the skull of the honest ox, or with the knife cutting the throat of the patient lamb? Why should they feel pain and compunction on secing such sights? Did anybody ever feel thus, when they came suddenly upon a field of reapers, or beheld the fruit of the orchard? They made the man who carried flesh-meat through the streets cover it up, or they inflicted a fine in most large cities; but this was never done to the fruiteater; for all were delighted by the sight of the fruits of the earth. There was ever reluctance to partake of the flesh of pet animals, which persons had fed and attended to themselves. It was from this want of consideration, and the identifying of the flesh brought to table with the animals living but a few hours before, that the mixed-diet practice was so generally carried out. When they inquired into the system, they saw woman, the kindest and gentlest of GoD's creation, in all her tenderness and love, traced and tracked at every step by bloodshed. He knew that ladies did not reason with the heads of men, but acted rather from the affections. But there was scarcely a lady who could trace out the processes in the preparation of flesh as food, without being affected, when she identified the meat on her table with the animals from which it was derived. If she looked, for instance, at a tongue, she did not regard it as the tongue that lolled out from the mouth of the patient ox, as she beheld him heated and driven foot-sore along the pavement; she did not see it as the same tongue that subsequently licked the gory floor of the slaughter-house, as hardened men did the work of destruction on the body of a poor defenceless creature, highly organised and sensitive like the human frame; the tongue that was afterwards cut out, and, after undergoing some preparations in the kitchen, was brought to table. In answer to the objection raised, he was not disposed to throw a reproach at any man, and to say that there was anything wrong or immoral in eating flesh as food. It was said on high authority—"He that knoweth to do well, and doeth it not, to him it is sin." Whilst, therefore, he sought to call attention to the Vegetarian system, he had no charge to bring against any class, but must ever, in defence of our common humanity, think that the mixed-diet system would not prevail, but for its being thought the

best way of living, through those erroneous impressions, as to the composition of various kinds of food, and the amount of nutriment to be derived from them, which were now found to be untrue. The Vegetarian system harmonised with man's physical being, and his moral and intellectual nature; whilst the meat-eating system was found to come in contact with all these. When this question was inquired into a little further, they saw that the one was a system of peace; but the other was characterized by violence and bloodshed. It was a broad system of peace to the lower animals, as well as man; for he believed, as the poets had sung, that if man had never slaughtered animals for food, he would not have forged the sword to slay his fellow-man. Were they connected with the Temperance movement? This also was included in the Vegetarian mission; for it was found that men were not exposed to the temptation to drink alcoholic beverages when they gave up the use of flesh. But it was asked, Was this a practical system? To be sure it was a practical system. The statistics of the Vegetarian Society, even, showed that persons of all temperaments, and all grades of employment, could subsist well and happily in abstinence from flesh as food. They could not, however, become thoroughly acquainted with a practical system until they entered on its practice. It was thas that difficulties and objections were most easily met and answered. The Christian system itself would not be adopted if people wished to have every difficulty answered before commencing the practice; but, seeing part of the truth, they practised it, and thus gradually received more light. They might ask what was the way of practising the Vegetarian system; and he must say they had need of more explicit information on that subject; for there were all sorts of experiments made by persons who tried to live on cabbage and turnips, and other inferior vegetables; and then, these breaking down, with their friends and the medical man at their backs, said—"I tried the Vegetarian system, and it failed, and it was lucky I abandoned it before it brought me to the grave." The system, however, had nothing to do with such acts, for these persons were not practising Vegetarianism, but an inferior way of living, which they called Vegetarian diet. The information of such a book as the Vegetarian Cookery, with ordinary skill, would obviate these difficulties, and the man in health would be made stronger, whilst the dyspeptic would regain health, after trying ordinary medical practice for years ("chops under-done" included), when he lived on Vegetarian diet, and not on "cabbage and turnips." He might go into other matters on this question; but he would only add that, if they had not excellent and palatable articles of cookery, whether on those tables or others, it was due to the want of knowledge in those who prepared them, and not to the system itself. On the other hand, persons, when sitting down to well prepared Vegetarian dishes, especially in the family circle, almost always said, "Oh!

certainly, with this the question is answered; anybody can live in this way!" Certainly, anybody could live in that way; and he gave them the benefit of his experience when he said that he had never known the system to fail when carried out in the way he had mentioned—with care in providing articles of food abundantly nutritive, and with due attention to cookery. The system might be met with ridicule, but what of that? The Christian system, even, was ridiculed on its first introduction, and every new system had been treated in the same way. Ridicule, then, was nothing, and could easily be met. If, therefore, in this practice they had to separate themselves from their friends in this respect, what was that? All progress was an up-hill course, and none could take a step in such progress unless they were prepared to depart from prevailing custom. It was happy to feel that they held a brief, not only for human nature, but for all suffering creatures. After apologising for his rapidly delivered speech, and announcing that they would next be addressed by a gentleman who had travelled 250 miles for that purpose, Mr. SIMPSON sat down amidst loud applause.

After announcing that, at the conclusion of the next speech, the remainder of the time would be devoted to replying to any doubts or difficulties, briefly and distinctly expressed on paper, and handed to the platform, the President called on

Mr. LARNER, who, after expressing the pleasure it gave him to respond to the invitation of the Liverpool Association, said:—This was a question which, like all other practical questions, had a right to be fairly and closely examined, in every point of view. He would pass as rapidly over the subject as possible, in order to leave the more time at the disposal of those who were desirous of asking questions. He had not had the leisure to examine the Vegetarian system in the many points of view to which the Chairman had directed their attention, but it was from a love of it as a very simple, economical, and beautiful system, that he had been led to take it up. Not that he would neglect its theoretical consideration, for it did appear to him to contain everything that was lovely and beautiful. It was a pleasing consideration, that when he sat down to table, no man had had occasion to brutalise himself in order to the gratification of his palate. He said this not offensively; but merely appealed to known facts in connection with the slaughtering of animals for food, and the effects which it was well known to produce on those so engaged; rejoiced that his way of life would not subject any man to doubt or exception as to his competency, to sit as a juror upon a question of life and death. He was much astonished, how ladies of delicacy and refinement (he had almost said "white gloved" and "rose water" ladies) who would almost faint at the sight of a frog in their drawing-room, could yet eat of an animal slaughtered only a few hours before, or of eels that had been skinned alive in their own kichen. There was no poetry associated with the slaughter-house or the butcher's shop; they could associate nothing but prose with a flesh-diet; but, in relation to the garden, the orchard, and the field, and of fruits, and flowers, and Vegetarian fare, it was a characteristic of the poets to sing. Many people said "animals must be killed." Granting this for the sake of argument, as a dire necessity, was there any necessity for animals being fed and fattened, and otherwise artificially treated, in order that they might be killed? A gentleman in the neighbourhood he came from, gave a lecture on Kindness to Animals: and he had asked him if he thought it a necessary proof of kindness to fatten the pig for the purpose of killing it. This gentleman, who had previously been feeding on the leg of a dead pig, felt this an awkward question, and got out of the answer as well as he could. It was now five years since he first thought seriously of this matter; and after consulting with his wife and the domestics of the family, they had resolved to try the system. He was prepared to say, that they had found it answer excellently; that he had found no falling off in his health, or in his capability for physical or mental activity, and useful labours; and all the family could join in giving the same testimony. It was thus found to be in harmony with nature. Granting that flesh as food was good, if it could be had pure and healthy, they were prepared to show that a better kind of food could be had in the Vegetarian practice. But how should they know that the flesh-meat they procured was pure and healthy? He had no doubt that if butchers were to disclose all the facts connected with this subject, they would all be much astonished at the immense amount of diseased flesh-meat that found its way into the stomachs of the flesh-eating public. He had a stable-yard close upon another yard where animals were slaughtered for food, and here he had seen the butcher trying to "kill" a dead lamb, and make it bleed: and he had seen bodies cut up and prepared in this way, and then packed up for sale in large towns. In the agricultural district in which he lived, the damp and rainy weather had been injurious to the hay, and many farmers had their crops of hay nearly all spoiled. But, after the harvest, he was unable to find any of these persons who would acknowledge that they had any spoiled hay. He had made particular inquiry for he wished to purchase some cheap—but very little spoiled hay could be found, though it was notorious nearly all the hay of the district was in that condition; and he had no doubt that this would apply equally to flesh-meat: very few would admit that they had any but the best and purest for sale. (Laughter and cheers.) A lady said to him, some time since, that he was a good specimen of Vegetarianism, when he had replied that he protested against this way of judging of him by so much a pound, as it were; that was the standard by which a butcher would judge of the quality of a bullock. He really hoped that a better and higher standard by which to judge

of an individual would be erected. After the health question, came the question, would it suit him intellectually, for he wished to have his hand in most of the progressive movements of the time, as well as the ordinary engagements of business life; and as his evenings were devoted to the interests of institutions and societies, it required an amount of intellectual energy known only to those who have been connected with such engagements, having to do with the improvements and reforms of our time. It was, therefore, to him a very important questioncould he attend to these things as well as before? for, if there had been any falling off in this respect, it would have been a very serious hindrance to his adoption of Vegetarianism. He could say, however, that if he knew and understood himself, he had every reason to believe that he had the same intellectual energy, or perhaps more, than he had before adopting a Vegetarian dict; and thus, so far as his own experience went, this was abundantly satisfactory. But then there came another question, which had been hinted at by a gentleman in the room; would it suit his moral nature? He was not going to say that it was immoral, or anything wrong to eat flesh, but he felt that he was more a man and less an animal than before he commenced this Vegetarian practice; that he had higher aspirations and hopes clinging around him. It seemed important that men should have a high moral purpose in view, in passing through this world. He was pained to see the low moral grounds on which most men were content to dwell. He had watched the influence of the Vegetarian system upon this moral power with a very careful eye, and, here again, he was abundantly satisfied. Another question that he put to himself was, if this system would suit his body, his mind, and his morals, would it also suit his pocket? It had been said-"Get all you can, save all you can, and give all you can;" and, although he had failed in the full carrying out of this precept, he had endeavoured to approach it. He began to take notes of his expenses, and to compare the cost of a Vegetarian diet with one of flesh, and he soon found, as other Vegetarians had done, that living on Vegetarian fare was out-and-out cheaper than a diet of the flesh of animals. This was unauswerable, from a bare consideration of the fact that, the very principles of nutriment obtained from the flesh of animals could be derived from the Vegetarian products upon which the animal had subsisted. In the Vegetarian Cookery, which had been recommended to their attention, there were some very valuable tables, showing the comparative amount of nutriment, and the cost of a Vegetarian diet, as compared with the mixed diet system; and, perhaps, in replying to some of the questions put at the close of his address, one of these tables might be read to show the cheapness of a Vegetarian diet. When he had friends at his table, this question as to the economy of the practice was usually the first asked. And then came another, how far did it comport with sociality? for he happened to be a social being, and fond of friends and

society, and this, therefore, became an important inquiry. He could not see that any one had been offended by his practice—that his departure from prevailing custom had broken a single friendship. As the worthy PRESIDENT had remarked, his friends admitted, that if what they saw and partook of at his table was Vegetarianism, it was practical, and could be carried out with abundant satisfaction. With his knowledge and experience of Vegetarianism, he should feel ashamed if he had a friend that he could not entertain without resorting to the Anti-Eden articles of diet; for he did not admire that kind of friendship which dwelt in "joints," and "bottles." "Ah," said some persons, "but the Bible commands the use of flesh." This word "command" was actually used by some in opposing Vegetarianism. Was a man to be hung by the neck till he was dead? The Bible was brought to sanction the deed. Was a Caffre to be shot; or an unfortunate negro to be robbed of his freedom and made a slave; or the house of GOD turned into a theatre; or a GALILEO immured in a prison for his discovery of the truth? defences for all these atrocities were coined from the Word of Gop. This objection seemed to him to be a pitting of the works of God against the Word of God, and he thought it a misapplication of the Bible to use it for any such purpose. He loved the Book too much thus to degrade it, and his very love of the Book led him to desire its rescue from such treatment. It was never given for the purpose of keeping improper articles of food out of the stomach, but sin out of the He, of course, acknowledged that it taught great principles, but not matter of detail; and its teachings, therefore, should be rather inferential than positive. He should expect to find the Bible speaking of things as they appear: it was the province of philosophy to speak of things as they are. For instance, the sun was spoken of as rising, and pursuing its course; while science would describe it as not doing either of these. It was sufficient for the purposes for which the Bible was given, that it should teach great principles which could not be arrived at without such a But if Vegetarians were communication. dragged to the Bible, of course to the Bible they must go. He would, however, protest against going to the Bible to see whether linen or cotton was the best article of dress; or whether food should be eaten hot or cold; or whether aromatic drinks, or plain drinks, were intended for us. But when their friends took them to the Bible, what did they find there? They found the food Vegetarians now partake of, was appointed in the garden of Eden; and, indeed, they could not for one moment conceive of the existence of a butcher's shop in Paradise; or the existence of those appliances which were found indispensable, from time to time, in catering to the appetites of people in the present day. But granting that permission was granted to eat flesh after the flood, (and this he supposed was

what their friends intended, when they spoke of its being commanded,) when was this liberty It was when violence covered the earth. Liberty was given to have a king; to break the marriage ties; but neither in the one case or the other were these things commanded. It was astonishing to see how people ransacked the Bible for the purpose of self-indulgence; while, if they understood anything of the Bible, it was obviously given to promote self-denial. But, said some persons, you must admit that this system is a new thing. A gentleman said to him, the other day, that the Vegetarians reminded him of a village artist, who, having been employed to decorate some parts of the church, sent in his bill to the churchwarden, who read the following items:-"For mending the Lord's Prayer, 1s. 6d.; altering the Belief, 2s. 6d.; making two new commandments, 5s." As this gentleman illustrated his view by an anecdote: he thought he would illustrate his view of the case by an anecdote also. A person in Paris had bought a picture, which had been injured in some way, so as to show a small portion of another painting beneath. He carefully removed a little more of the outer and more modern painting, and found something better, which he had reason to believe would be a valuable painting. On removing all, he found it was a picture by a celebrated artist, instead of the very inferior one it first appeared. He applied this in illustration of the question of meats and drinks, which was so overlaid and bound down, till it was very difficult to see what the original was. He went through a long course of dietetic reforms with the teetotalers and Vegetarians, and referred to the Garden of Eden, and then coming down long ages, they saw the three Hebrew children, notwithstanding the entreaties of the king's officer, living on pulse and water; and coming on to modern times, they saw a great number of distinguished men who always recommended that system of diet that Vegetarians practised now. He then contrasted the granivorous and carnivorous animals. After cleaning his old picture, and painting a picture on the other side, for his good friend, of the food obtained from the butcher's shop, he tried, to place before him, in deep and graphic terms, the incidents connected with the system, from the feeding of the animal in its native pastures, its travelling by railway, or being driven along the road, its treatment in Smithfield market, to the atrocities perpetrated in the slaughter-house, and there was thus presented such an array of repulsive ideas, as would almost fulfil the remark made by the previous speaker, that if people would but seriously think on this question, the processes resorted to in procuring flesh as food would be so repulsive to our better nature, that they could not be carried out. If they looked on one side of the picture, they would see lions and tigers, and scenes of violence and bloodshed; but on the other side, Vegetarianism, the gentler and nobler animals, and much that was beautiful and lovely. In short, whether Vegetarianism was tried by its effects in relation to healthy life, mental activity, moral progress

cheapness, or sociality, it was well worthy of careful and impartial inquiry. It appeared to him that the great want of the age was a class of earnest men, who were prepared to carry out a question at some sacrifice. One half of the progress-men of the day were so dependent upon creature-comforts, that that they could not afford to be independent. Vegetarianism presented a cheap and agreeable practice, one that would enable an earnest man to carry out his honest convictions. What need he care about any taking offence at his carrying out what he saw to be truth, when he could live upon three-halfpence a day, and slake his thirst at the running brook. He could afford to carry ont his principles without fear of any man. It was sometimes said to him in his own neighbourhood, "I wonder you can devote so much time to freepreaching, to pulpit and other efforts, and take so active a part in the progress movements of the day; how is it you can afford to do this?" He would not be understood as speaking boastingly, he was using the fact in illustration of the freedom and independence that could be secured by the simple and inexpensive habits of the Vegetarian; but if his table expenses were as great as those of others, he could not engage in these philanthropic efforts to the same extent; but, by this economy on his own part, and that of the other members of the family, in regard to diet, he was just in that position which enabled him to devote his time in the way he had mentioned. Look at those three noble Hebrew children; they had conquered their own appetites first, and then they did not mind grappling with the fire; the oven might be heated seven times hotter than it was wont to be heated, but this did not move them from their stedfast purpose! What was wanted was earnestness. What winds and sails were to the ship, and wheels to the chariot, that earnestness was to the man of progress; it was everything. Look at the little seed floating upon the wind, or at that acorn falling from the oak; it takes root and springs up; and, while it is a little baby-oak, the dewdrop bathes its head, and the winds blow around it, and the sun shines upon it, and by and bye it becomes a great oak, and is converted into part and parcel of one of our English ships, battling with the deep. (Applause.) Nothing that lives exists for itself: look at the sun, it shines that its influences may bless those The river is not existing and rolling onward for itself alone, but for the accommodation of our world; and shall it be said of man, that his highest ambition is the gratification of his appetite, without any reference to its importance in fitting him for the great ends of life? He thought this an important consideration with regard to Vegetarianism; he embraced it for himself, to enable him to act out the part required of him. If they looked around them, or read the history of the past, they must be compelled to admit that luxury had destroyed more nations than the sword. Everything indicated progression. Reference had been made to that excellent letter in the

Times of November 1st; he thought it a very important thing that that letter should have appeared in the widely-circulated columns of the Times, and that admirable article which appeared in the Westminster Review. All these, and other things, went to shew that people were thinking upon the question, and living for a higher purpose than the gratification of their appetites. In looking upon omens of this kind, he might be allowed to remind them of an anecdote used in reference to a rough farmer in his part of the country, who had a desire to send his son to college, and who came back again at a time when his father's farming man was ploughing in the field, and the soil being hard and dry, he said to the man, "That is hard work for the horses, John, but it is a sine quá non."
John said, "What do you say, sir, I am not a scholar?" "It is a sine quá non, John." John stared, and scratching his head, said, "O yes, it is a sign of going on." (Laughter and cheers.) So he would say that this question of Vegetarianism was a great and important question; it must be a great shock to the feelings of many persons, and now that he had fairly closed his remarks, he should be very happy to receive the opposition of any who might be disposed to offer it; he did not mean physically, but simply the expression of opinions that appeared to them as objections, in order that they might be met and answered, and they would look upon this as a sine quantum, or "a sign of going on." (Loud appliance.)

A great number of questions relating to supposed difficulties and objections to Vegetarian practice, were then handed to the platform, which, after being read and replied to by the President, to the apparent satisfaction of the audience, the meeting separated.

SOIREE OF THE BIRMINGHAM VEGETARIAN ASSOCIATION.

We extract the following description of the Soirée given by the Birmingham Association, on Wednesday, the 16th of November (at which 321 guests were assembled; the demand for tickets being so great, that not less than 200 persons were unable to obtain admission) from the *Birmingham Mercury*.

On Wednesday evening last, an interesting Soirés took place at the Odd Fellows' Hall, Birmingham, in celebration of the progress of Vegetarian principles in this locality, when several dishes of the new diet were introduced as specimens of the Vegetarian art of cookery. attendance was both numerous and highly respectable, including a large proportion of ladies, amongst whom were James Simpson, Esq., of Accrington, Lancashire; W. McGowan, Esq., Liverpool; K. H. Lane, Esq., Grasmount, Monmouthshire; Professor Kennedy; Rev. W. PATON, Wednesbury; Rev J. HAMMOND, Mr. Councillor Hale; Messrs. A. W. WHITEHOUSE and party, of Wednesbury; R. EDRIDGE, Bilston; T. WILLIS and party, Dudley; MILLS, W. G. WARD, PALMER and party; CASH, M. JONES and party, WHIELDON, BRAGG, J. B. BALDWIN, GARDNER, SUTTON, W. B. GROVE, PAMPHREY, N. GRIFFIN, Howard, Carrington, etc., etc. A stringed band was in attendance, which performed a selection of ball-room music at intervals during the evening. The repast was laid out upon the tables previous to the admission of the company, the "bill of fare" consisting of savoury pies, sandwiches, moulded rice, currant cake, tea cakes, hiscuits, fruit, and tea and coffee. The two first dishes excited considerable curiosity, from the singular-looking materials of which they were compounded, However, the dainties, though exceedingly simple, were palatable, and, perhaps, delicious as a change, while the supply was sufficiently plenteous to satiate even an epicurean.

This portion of the ceremony having been

disposed of, the Chairman, JAMES SIMPSON, Esq., rose to address the audience. Having explained the composition of some of the provisions with which the company had been regaled, he proceeded to compare the two systems of diet, endeavouring to show that the Vegetarian one was the wisest and best, and that grain and succulent plants were far better adapted for human food than the flesh of animals. He then recapitulated the leading arguments of Vegetarianism, tracing it from its origin to its present practice, and pointing out, for the benefit of those who had not heard him on the occasion of the previous meeting, how each individual might convict himself of an adherence to an erroneous system by the mere examination of the question, and allowing the instinctive feelings (being still in force, though deteriorated in every individual), to have a voice in the decision of the question as to whether fruits, roots, and grain, with the succulent parts of vegetables, or the flesh of animals (prepared only by acts of slaughter and bloodshed, repugnant to the moral nature of man) really constituted the most natural, and thus the most humane, as well as the happiest system of living. The sastained attention of the audience during an address of more than an hour evidenced the deep and popular interest attaching to an exposition of the principles and facts treated, and, in conclusion, the ordinary obstacles to the introduction of Vegetarianism were one by one answered, the gradual rather than the sudden adoption of the system being recommended, as best calculated to obviate inconveniences, whether arising out of prejudice or anything else. Mr. SIMPSON then, after announcing that brief speeches of practical experience would follow the elucidation of the system recommended to their attention, resumed his seat amid loud and prolonged cheering.
Mr. W. McGowan said that most people

Mr. W. McGowan said that most people fancied they had a right to do what they liked with their own. If a man had half-a-crown in

his pocket, he thought himself at liberty to fling it into the coal-hole, or take it into a beerhouse, and leave it there, perhaps the latter was the worse of the two, but either way he thought he had a right to spend it as he liked. Or, if he chose to take his pen-knife and cut his clothes, whether broad-cloth or otherwise, he presumed he was free to do so if he pleased, and provided they were his own. A man's nose was his own, and he could put any amount of uncleanness into it, without any one having a right to find fault with his doing so. (Laughter.) Vegetarians had, somehow or other, got hold of the notion that they had a vested right in their own stomachs, and that they had a right to decide what kind of food should be put into them three or four times a-day. But if any one were to pay his butcher's bill to-morrow, and resolve to eat no more flesh-meat, he would find that but few people would admit his right to do as he liked with his own stomach. Vegetarians, however, concluded, as their stomachs were their own, and they had to feed them, and to pay for the feeding of them, that they had an undoubted right to decide what they should take into these stomachs. Some six years ago, taking it into his head that his stomach was his own, and judging for himself what he should put into it, he was told that he was white-looking then, but he would be whiter-thin to begin with, but would become thinner on the Vegetarian system. He might, however, say that he was six pounds heavier now than he was six years ago. If a man commenced this practice, and had a sister, she would throw her arms around him, and say that he would kill himself by this foolish way of living; and if any of them had a sweetheart, as some had, she would tell him that she was not content to live upon vegetable stuff, if he was, and that, when he took her home, she wanted him to live a long while, which he could not on Vegetarians, however, thought that practice. they had got hold of a better way of living, and they wished society to know it, in order that they might choose between the two. The instincts of children were opposed to the flesheating system; the little girl remembered that she was taught to love her mother, and she had an idea that lambs had got mothers, and got feelings too, though they could not speak. There was a picture in a spelling-book commonly used, in which the wolf was described as a cruel animal, because it kills and eats the lamb. But were wolves the only animals that killed and ate lambs? That might be called sickly sentimentality, and so perhaps it might be. But Vegetarians were practical people for all that, they were equally able to perform all the duties of life with those who ate flesh as food. They asked, what could the adherents of a flesh-diet perform that they could not? Did John Wes-LEY preach with less fervour, and labour with less diligence, because he was a Vegetarian? Did the three Hebrew children, in view of the fiery furnace, quail before the fiery trial of their faith? Flesh was not a nice word in a lady's mouth, and, certainly, a lady in a slaughter-house was not, by any means, a pretty picture; but if

she did not patronise the slaughter-house she could not have her dinner. He did not, however, think it was very lady-like to patronise this system of flesh-eating. Were they to have no mercy for the butcher and for the females of their country? Woman was considered a "helpmate" to man; at least they usually thought so; but many women were little more than cookingand-boiling-machines, from morning to night. Society's ways wanted mending in this particular, and the Vegetarian movement was adapted to bring about this change. A pound of the best wheat-meal would cost 12d, and a pound of the best beef 8d., and people who could live upon a pound of wheat would buy seven or eight times as much meat. But there was no flesh-meat without bones, and there was thus much waste in the use of flesh as food. The temperance world were now coming to see that abstinence from intoxicating drinks was not the only thing necessary, as they once thought, but that temperance included eating as well as drinking. Did any one ever rescue a fly from that sky-blue mixture, which Punch said went into the creamjug, and as they lifted it out and placed it in the warmth, and as its wings dried and it began to buzz, and at length flew away-did any person ever feel it a sacrifice to do this? Did they not feel, as they restored it to the state its Creator intended it to occupy, that they had made a creature of God happier? While they were assembled thus peacefully, the pole-axe was descending and beating in the heads of patient animals, and the knife shedding the blood of other animals to procure the flesh for the morrow's dinner! The inquiry must arise, Was this necessary? If it could be shown that it was not, then this question became a most important one. If it were true that the time would come when they should "not hurt nor destroy in all God's holy mountain," could flesh-eating be then carried out? Was it consistent to think of a butcher's shop in the millennium, or the garden of Eden? Vegetarians might be supposed sometimes to speak with too much fervour, judging by their speeches: they were understood to put Vegetarianism forward as the one thing needful. But this was not so; they had got hold of a portion of truth—they wished society to see this, to enter into the light, and that practising it, they might be lifted a little nearer to truth, to happiness, and, therefore, nearer to God. (Applause.)

Mr. J.G. Palmer said:—The system appealed to the thoughtful, and to those who were desirous of removing war and bloodshed from the world; and he believed that the Vegetarian mission was of more importance in all reformatory movements than people were generally aware of. Vegetarianism began with the reformation of the individual, and all reforms of a lasting character should commence with the elevation of the individuals composing society. He had had twelve or thirteen years' experience of the system, and he could say that his health had been subject to fewer fluctuations than formerly. He should be very happy if the addresses to which they had listened should have

the effect of convincing them of the beauty and propriety of the practice; and if tried practically, he had no doubt but that it would be found very

satisfactory.

Mr. W. G. WARD said: - He adopted the system after mature thought and inquiry, and having satisfied himself of its truth, he jumped into the Vegetarian practice at a bound. He had been connected with the Temperance movement for some years, and in the society with which he was connected, although they numbered two hundred members, they did not permanently convert more than one. He then began to give his attention to the effects produced in the body by the use of a flesh diet, and found that in the great majority of instances this induced a chemical necessity for the taking of brandy or beer. (Applause.) He found also that the free use of flesh produced acidity of the blood, and that its alkaliuity, so important to health, was only secured by the use of vegetable products. Knowing these facts, nobody was able to frighten him when he commenced his Vegetarian practice, by saying that it would soon kill him if he persevered in it; or that, as he was a very strong man, it might take two years to kill him. He had now gone through this ordeal; and, after a trial of three-and-ahalf years, in an arduous employment, with mind and body continually on the stretch, and frequent exposure to all weathers, he was more than ever favourable to Vegetarianism, and more earnest in its advocacy. In reference to the remarks of the Chairman, and others, as to the necessity for the use of eggs and milk, etc., on first commencing the practice, these might be required for a time; but in its progress they would be needed less and less, till they could be altogether dispensed with. One reason that led him to adopt Vegetarianism was the feeling of independence that it produced from its inexpensiveness; whilst, at the same time, it was abundantly satisfactory to the palate, as well as the wants of the body. He did not wish them to consider Vegetarianism as a mere petty question of providing a cheap dinner, but to regard its importance in the feeding of masses, since many times the amount of population could be supported, on a given tract of land, on the Vegetarian system, that could be on the mixed diet practice. It was also connected with moral elevation, and the stability of When the Romans conquered the world, they were a nation of small farmers, living on simple fare; but when they began to eat peacocks' brains, and pigs whose dams had been trodden upon to make their young pigs tender, they soon vanished from the face of nations. (Loud cheers.)

Mr. CARRINGTON said, that when about the age of thirteen, he had had a severe attack of scarlet fever, which left him with so deficient a circulation, that on pricking the extremities, they would not bleed. He suffered much from affections of the head, and depression of spirits. He had also suffered much from drowsiness; this he believed arose from indigestion. At length a friend, now on the platform, induced

him to make trial of the Vegetarian system for a week: as he felt himself better during this time, he extended his trial to a month, and his health having been much improved, he adopted the system at once, and during the six months he had carried it out, he had suffered from headaches very little, and had not had a single hour's depression of spirits. He was also increasing in weight, and enjoyed life more than he ever To parents especially, he would did before. commend the system, in the training of their children, as his experience in his own family showed its advantages. He had a little boy, who, at the age of ten months, was cutting his teeth with so much difficulty that the doctor was called in, and he was in great fear of losing Beef tea and mutton broth were ordered to be given him, but without any benefit, and at length he decided that this plan of treatment should be exchanged for one of simple Vegetarian diet; and since that time, the child cut its teeth so easily, that they did not know when he got them. Apologising for the imperfections of his address, he begged to commend the system to their careful considera-

tion. (Applause.)

Mr. NATHANIEL GRIFFIN remarked that, he was, at that time, engaged in the heavy edge-tool trade, and had from seven o'clock that morning, until a short time before the meeting, been busily employed in his trade, and had done what he thought all would admit was a good day's work. He had been a Vegetarian nearly all his life, and he did not think he had eaten more than 2 lb. of beef in that time. He had certainly eaten some small portions of mutton, but had never eaten either pigs or fowls. He did not stand before them as a teacher of Vegetarianism; almost all its points had been touched upon by the gentlemen who had preceded him. There was one thing, however, that he thought had been unnoticed, and perhaps they would pardon him if he made a few remarks about the connection of Vegetarianism with education. Education lay at the basis of all reform. They had all kinds of reforms-medical, social, and political; but he thought education was necessary as the basis of all. He was talking with a neighbour, a short time since, on the necessity of sending her children to school, and she told him that she could not afford it. On inquiry, however, he found that the sum expended in the purchase of flesh-meat would educate ten children in Birmingham. (Applause.) If the sums of money that were wasted by working men in flesh-meat and alcoholic beverages was applied to the education of their children, they would very soon have an educated population. He would commend the Vegetarian system to the attention of the working men of Birmingham; it was of more importance to them than they supposed. In the factory in which he worked, when he urged the question upon the attention of his fellow-workmen, they said, "It's all very well for you, GRIFFIN, you are going the way to kill yourself: you do as much work as any man in Birmingham, and here you are try-ing to live without flesh-meat—it's all nonsense!" This tale, however, was now getting rather old, for they saw he did live without "meat," and was as well able to work as before, so they now said, "Yours is a peculiar constitution." (Laughter and cheers) He did not think any man in England could do more work than he did at his trade, and his diet was very simple. He ate plenty of bread, butter, and cheese. He could find men in Birmingham-who spent more per week for butcher's meat, than he did for his food altogether. One of those men came to him the other day, who had been a long time in the doctor's hands without any benefit, and asked him if he could tell him of anything likely to do him good. He told him to use plenty of water, both inside and outside, for he had great faith in water in every way it could be applied. He then began to tell the man of his plan of living,-that he did not eat any kind of ficsh-meat, and yet he was strong and healthy, and fit for labour. The man shook his head, and said it would never do for him, he would be "clammed" if he were to try to live in that way. He had been told, since last Wednesday night, when he spoke of his simple way of living, that it was a shame for him to speak of it in public. He thought differently, that it was a matter no man need be ashamed of. (Loud cheers.) He always found that the pounds, shillings, and pence argument, was one of the most forcible that could be used; and whilst he was upon this question, he might state that his weekly expenses for food during the ten months he had been in Birmingham had not averaged 3s. per week; about 2s. 10d. was the average. When he lived in Gloucestershire, in an agricultural district, 2s. 4½d. was his average weekly expenses for food. (Laughter and cheers.) He believed that the way in which he lived was that in which his Creator intended him to live; and on this simple diet he was always healthy, and happy, and strong. (Loud applause.)

Mr. CALEB H. YEWEN thought they ought not to separate without an expression of thanks to the Chairman, and their friendMr. Mc Gowan, for their very able and eloquent addresses, and also to the ladies who had so kindly and effectively superintended the tables. He had adopted the practice thirteen years since, under very unfavourable circumstances, and, from his present personal appearance, they would judge that he had never been very robust. He had had two serious attacks of disease, one at an early stage of his practice, and the other later on. His medical adviser, Sir ASTLEY COOPER, declared, that unless he returned to mutton chops and wine, he would be dead in a short time. The second medical man advised chicken broth, but his wife told the doctor it was no use ordering it, as he was

a Vegetarian, and would never take it. will die if he does not," was the reply. He did not take it, however, but he got well again, and still continued his Vegetarian practice. He quite agreed with what had fallen from the various speakers, that it was the one merciful, true system which was taught from the first of Genesis, to the last of Revelations. He thought God never intended man to live upon flesh; man was at first "made upright, but he had sought out many inventions," and in his opinion, flesh-eating was one of these. The son of a dissenting minister in Kent was apprenticed to the trade of a butcher; at first the poor fellow's heart failed him, he could not kill the lamb. But after being at the trade for two or three years, in a moment of great excitement, this once tender-hearted boy actually cut out an animal's tongue, poked out one of its eyes, and otherwise maltreated it; the result of flesh-eating and its concomitants. The Chairman had said truly that they did not usually enter the slaughter-house, but he had entered many, and he had actually seen the ox escape from the slaughter-house with the axe sticking in its skull; and had seen animals receive as many as ten or twelve strokes before they were killed. He fully concured in the remarks of their young friend Mr. CARRINGTON, they did not actually know when their children were teething, the process was so easy, and inflammatory diseases were out of the question.

Mr. JAMES GROVE said, that with regard to his experience of Vegetarianism, he had been subject to a flow of blood to the head, whilst living in the mixed diet practice, and also to frequent bilious attacks. He heard Vegetarianism ridiculed in a railway train coming from Paris; he had never heard of it before, so he inquired what it was. He was told that Vegetarians were people who did not eat meat. He thought this very strange, but did not take any that day, nor the next, nor the next day after that. His friends were much annoyed at his refusal to eat any more flesh; but he persevered, and he had found his health much improved on a Vegetarian diet. He was stronger than before: and, during the summer, he, in company with a friend, whilst on an exeursion in Wales, often walked forty miles a-day, on simple Vegetarian fare. He had great pleasure in seconding the vote of thanks. (Cheers.)

The vote of thanks was then carried by acclamation, and the Chairman, in appropriate terms, acknowledged the compliment on the part of himself, Mr. McGowan, and the ladies; and the meeting separated about 11 o'clock.

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